

NOVEMBER, 1958

25¢

LIGUORIAN

The Most Common Sin of Impurity

The Morality of Eavesdropping

The Disease of Restlessness

Learning How To Die





THE Liguorian

Editor:

M. J. Huber, C.S.S.R.

Assistant Editor:

L. G. Miller, C.S.S.R.

Associate Editors:

F. J. Connell, C.S.S.R.,
S.T.D., LL.D.

D. F. Miller, C.S.S.R.

E. Miller, C.S.S.R.

T. E. Tobin, C.S.S.R.

J. Schaefer, C.S.S.R.

R. Miller, C.S.S.R.

D. Corrigan, C.S.S.R.

J. E. Doherty, C.S.S.R.

F. M. Lee, C.S.S.R.

Promotion:

H. Morin, C.S.S.R.

C. A. Bodden, C.S.S.R.

A. Slane, C.S.S.R.

Subscription Manager:

J. Elworthy, C.S.S.R.

Two Dollars per year
Canada & Foreign \$2.25

*Devoted to the
Unchangeable Principles
of Truth, Justice,
Democracy and Religion,
and to All That
Brings Happiness to
Human Beings*

Published Monthly by the Redemptorist Fathers and entered as second-class matter at the Post Office at Liguori, Mo., under the act of March 3, 1879. — Acceptance for mailing at special rates of postage provided for in section 1103, act of October 3, 1917. Authorized July 17, 1918. Published with ecclesiastical approval.



Contents for November, 1958

The Most Common Sin of Impurity	1
Don't Excuse Yourself!	9
The Holy Romantic: St. Elizabeth of Hungary	11
Learning How To Die	15
The Morality of Eavesdropping	20
The Disease of Restlessness	22
Is Rhythm the Same as Contraception?	26
Can Professionals Help in Church Fund-Raising?	28
Catholics and the Practice of the Virtues	32
Unhappy Home Relationships	36
Readers Retort	38
Invitation from God	43
Christ and the Sick	46
Sacrament for the Dying	47
Epilepsy	52
Pointed Paragraphs	53
Liguoriana: Always the True Church	57
Book Reviews	60
Lucid Intervals	64

VOLUME 46

NUMBER 11

THE LIGUORIAN IS INDEXED
IN THE CATHOLIC PERIODICAL INDEX

THE LIGUORIAN

LIGUORI, MO.

The Most Common

Sin of Impurity

Editor's note: The following article, on an important moral topic, is bound to be offensive to some readers who have no reason to be concerned about the problem involved, either for themselves or for the instruction and guidance of others. Let this then be a warning to all readers: if through God's mercy you are completely spared from temptations to solitary sins, and have no responsibility for teaching or training others on this point, and you find discussions of the moral aspects of sex distasteful — **DO NOT READ THIS ARTICLE.** All, however, who have had experience in guiding youth, especially boys, will understand how timely, important and absolutely necessary this article is.

DONALD F. MILLER, C.S.S.R.

EVERY now and then a letter comes to THE LIGUORIAN editors, sometimes anonymously written, sometimes with a signature, making a complaint worded some-

what as follows: "I have never seen, in THE LIGUORIAN or in any other Catholic magazine, an article dealing directly with a subject that offers many problems to many of us living in the world. That is the subject of what is called the solitary sin, or more clearly, self-abuse or masturbation. In your magazine you treat very frankly of contraception, abortion, divorce and remarriage, and other topics that are related to abuses of sex. Why are we who have trouble overcoming habits of self-abuse never helped by instruction, advice and spiritual inspiration on this important matter?"

It would be easy to brush aside such complaints with the statement that the topic is too delicate, too personal, too embarrassing both for writer and readers, to be treated at any length in a widely read magazine.

On the other hand, however, experience proves that the title given to this article is justified. It also proves that, just because the subject is so seldom frankly and clearly treated, there is much ignorance concerning it; there are many people

who suffer from scruples arising out of wrong notions and attitudes in this matter; there are many youths who have received no adequate instruction to prepare them for temptations of this particular kind; and there are many, many individuals who have fallen into the habit of committing the solitary sin, and who long for practical help and encouragement in the task of breaking the evil habit.

Should we, who are solely concerned with helping people to lead good lives and to save their immortal souls, ignore all these proven facts? We do not think so.

At the risk, then, of offending the sensibilities of some who, despite the warning given above to those who are in no need of this article, are continuing to read these lines, we shall treat of three aspects of the sin of self-abuse. They are, I. The Moral Principles Involved; II. Scrupulous Attitudes; III. Breaking Evil Habits.

I. MORAL PRINCIPLES

THERE can be no understanding of the evil of any abuse of sex without a knowledge and deep appreciation of the positive purpose for which the powers of sex have been ordained in the plan of God. One must know and esteem what is good and holy and beautiful about sex, before one can rightly and reasonably hate what is bad.

It is obvious, from even a brief study of human nature, that the powers of sex with which human beings are endowed by their Creator, and the pleasures connected with their

use, are related to, and intended to serve, a most necessary purpose in God's plan. That purpose is the procreation of children, which is the guarantee of the continuation of the human race.

The connection between the powers of sex and this necessary purpose is the basis for the all but universal acceptance of the fact that the use of the sex powers, and the enjoyment of the pleasures connected with that use, are lawful only in marriage. If the primary purpose of sex is children, then the use of sex must be limited to a state in which children can be born, properly reared and prepared for their own adult tasks in life. The only such state is monogamous marriage, that is, the marriage of one man to one woman till death separates them.

In marriage, then, the use of sex becomes a holy and virtuous thing, a means through which two human beings cooperate with the creative power of God. It becomes even more than that. It becomes one of the important signs and bonds of perfect union between husband and wife, of that total surrender of love which makes a happy marriage. It is not the only sign of such love and surrender; but it is an important one.

In marriage God's law is, on the one hand, lavish in the privileges it grants to husbands and wives. Within the bounds of reason, charity, consideration for each other and for their circumstances at a particular time, they are free to enjoy as often as they wish the act that is designed by the Creator for procreation.

On the other hand, God's law is strict even for the married in that it forbids any deliberate interference with the primary purpose of the privilege of marriage. Such interference with the primary purpose, usually called birth-prevention or contraception, has also logically been called a form of mutual self-abuse on the part of husband and wife.

It is from these basic concepts and principles that we draw a knowledge of the natural law forbidding any deliberate indulgence in sex pleasure outside of marriage, whether alone or with others, and any deliberate frustration or destruction of the purpose of sex in marriage.

It is thus, therefore, that we come to know the specific moral principles covering the matter of self-abuse or masturbation. Those principles are four in number:

1. *Any direct and fully voluntary desire to indulge in the pleasure of sex alone is a mortal sin.*

2. *Any direct and fully voluntary actions performed for the purpose of causing solitary sex pleasure are mortal sins.*

3. *Any direct and fully deliberate consent to solitary sex pleasure, even though it has not been caused by deliberate actions, is a mortal sin.*

4. *Any deliberate indulgence in unnecessary activities, such as bad thoughts, obscene reading, attendance at lascivious movies or stage plays, obscene conversation, etc., which ordinarily place one in the proximate occasion of committing impure actions or of consenting to solitary sex pleasure, is a mortal sin.*

These principles apply equally to married and single persons, and

equally to men and to women. They flow directly from the established premise that sex actions and sex pleasure must never be deliberately separated from the sublime primary purpose for which God designed them, a purpose that even in marriage must never be destroyed or frustrated.

II. SCRUPULOUS ATTITUDES

EVEN though the above moral principles are quite simple and very clear, many persons who have had imperfect or no instructions on this matter fall into various forms of scrupulosity in reference to it.

There are two reasons for the scrupulous attitudes that are often acquired. The first arises from two facts: 1) that the majority of normal human beings experience, at one time or other, sometimes for long periods of time, temptations to the solitary sin; and 2) that they feel a great sense of shame in regard to these temptations. Too often this very sense of shame that accompanies such temptations is interpreted as a sign that sin is being committed.

The second reason for scrupulous attitudes arises from the inability of the uninstructed to distinguish between pleasurable sensations of the body and actual consent of the free will to the sensations. The body with its passions, which in themselves are blind and unreasoning, is always in quest of pleasure and rejoices in pleasure. But the mind can judge a pleasure of the body to be unlawful,

and can inspire the will to refuse consent to it, to pray for deliverance from it, to take whatever measures are possible to escape and avoid it.

Certain principles have to be remembered if one is to escape the torment of scruples in regard to personal temptations against purity. Some of them are these:

1. Temptations in this matter, when they arise involuntarily, that is, through no deliberate actions and no indulgence in unnecessary occasions, whether they take the form of bad thoughts, or inclinations, or even feelings, are not sins so long as the mind and will resist giving consent to them. This remains true even though a deep sense of shame accompanies the presence of the temptations.

2. Temptations that arise out of necessary or good actions, such as taking proper hygienic and medical care of the body, caring for the sick, conversing decently with a beloved friend, etc., are not sinful so long as the mind and will resist giving consent to them. It does not matter how strong the temptations may be, nor how appealing they seem to the body; as long as one wishes them gone, and says a prayer for strength to resist them, they are not sins.

3. Temptations that occur in sleep or half-sleep, even though they take the form of intense feelings, and may be vividly remembered when one awakes, are not sins because the freedom of the will is suspended during sleep. The only exception would be the case in which a person

deliberately planned for or tried to bring about such happenings before going to sleep. The free action would then be committed before sleep and not during it. If one awakes in the midst of a temptation, it is not a sin if one tries to resist it.

4. One more important point must be mentioned here. There are persons who have been wrongly taught, or who have come to believe, that to place themselves even in slight or remote occasions of sins against purity makes them guilty of mortal sin. This is not true.

What are remote occasions? They are usually such as are presented in the ordinary course of daily life. Some examples are these: Reading daily newspapers and respectable magazines, which do, however, at times present material that can give rise to bad thoughts; attending movies or plays that are not condemned as obscene in whole or in part, but that may have slightly provocative scenes; curiously looking at people, in public places, whose manner of dress attracts attention; going to public swimming pools and beaches where there is always the likelihood of some disturbance in thought.

Now, while it is a serious sin to enter an unnecessary *proximate* occasion of sin, it is at most a venial sin to expose oneself to one that is *remote*, and, when there is a good reason for doing so, it is no sin at all. While custody of the eyes is always an important protection of purity, and should be aimed at as a habit, one should not be scrupulous and think that failure in custody of

the eyes in cases of remote occasions, such as are mentioned above, is a mortal sin. Temptations may follow upon such occasions, but as long as they are resisted, neither exposure to the temptation nor the temptations become a mortal sin.

It must always be remembered that, even though temptations to solitary sins may be permitted by God, and to some persons quite frequently, God does not make it inhumanly difficult or in any sense impossible to resist them and to prevent them from becoming sins. A great deal of torment will be avoided if one keeps in mind the words that God addressed to St. Paul when he was sorely tempted, (to what sort of sin we do not know): "My grace is sufficient for thee."

III. BREAKING BAD HABITS

THERE can be no doubt that the greatest problem connected with the solitary sin is that of breaking the habit when it has been formed, sometimes when it has continued for many years.

Two preliminary observations may be made about this problem. The first is that it is not easy to break such habits. Perhaps no habit wears a deeper emotional groove in the character of a human being than that of deliberately indulging in the abuse of sex alone. This is mentioned, not to cause diffidence or despair, but to make it clear that victory over the bad habit requires stern measures, a whole program of action, both on the natural and spiritual levels, that will be undertaken with courage and perseverance.

November, 1958

The second observation is that God will never permit it to be too difficult, or in any sense impossible, for one who has the bad habit to overcome it. We are speaking here of the habit of causing or deliberately consenting to abuses of sex alone. God's grace, combined with a program of action such as will be presented here, can always make possible the avoidance of mortal sin. Terrific temptations may still be permitted by God, but the real evil — the evil of deliberately consenting to them — can be eliminated from one's life. Thus the victim of the bad habit must start and continue his battle against it with the confident conviction: "I am never forced to commit a mortal sin."

The program required for breaking the bad habit once formed involves these five important steps.

1. *There must be a strong, persevering desire to overcome the habit.*

Such desire can be awakened and kept strong only through meditating often on the terrible meaning of a single mortal sin. This, in turn, involves thinking of the awful suffering Christ endured to atone for sin and to prevent sin, on the reality of heaven and hell, on the danger of dying in the state of mortal sin. Books of meditation will help to make such thoughts realistic, and to turn them into the strong desire that is the first requisite for giving up a favorite sin.

This cannot be too strongly emphasized. Many who never make progress against their bad habit have simply never seriously desired to do

so. Stern determination, backed by strong motives, is half the battle.

2. *All unnecessary causes and occasions of sin, direct or indirect, must be given up.*

There are, alas, some persons who profess a strong desire to give up the solitary sin, but who continue to do many things that keep the fire of desire for sin burning in their souls.

They continue deliberately to day-dream and dwell imaginatively on scenes, events, past happenings, that lead to desires and feelings that can hardly be resisted.

They continue to look for and greedily to devour bad books, or even borderline - obscene books, which they know by experience will cause lustful reactions.

They continue to tell the obscene stories that they have heard from others, thereby welcoming bad thoughts into their own minds and putting them into the minds of others.

Or they may continue to get involved in passionate kissing and embracing with girl or boy friends, thus constantly bringing their passions to a point of suspense.

All such sins — because entering serious, unnecessary and proximate occasions of sin is a sin in itself — must be given up once and for all by one who truly desires to escape from the specific habit of the solitary sin.

3. *Wrong attitudes toward life and toward others must be carefully analyzed and corrected.*

Too little attention is given, in some cases, to attitudes of mind that

constitute a fertile field for the growth of evil tendencies, desires and habits of action.

One such is *self-pity*. This is the habit of concentrating so much of one's time on one's grievances and sorrows that it leads to seeking secret compensations in sin. Often the self-pity must be rooted out and replaced with habits of gratitude, resignation and love of the cross before a person can even be moved to desire to escape a habit of mortal sin.

Another such wrong attitude is that of *envy of others*, which is one of the specific forms that self-pity takes. Envy means sadness over the fact that one's neighbors and friends seem to be blessed with so much more good fortune than oneself. It is easy to see how this can lead its victims to try to make up for what they think they lack by indulging in forbidden and secret forms of pleasure such as self-abuse.

Still another wrong attitude is that of *a feeling of social inferiority*, which makes a person withdraw more and more from contact with others, and thus prepares the way for dreams, imaginings, desires and solitary sinful actions that substitute for decent friendship and activities with and for others. Often as a result, the withdrawal from normal contact with others becomes progressively more and more sharp and complete.

A fourth wrong attitude that must be overcome by those who seek help in overcoming habits of sin is that which gives rise to *habits of sloth*.

Anyone who has drifted into the attitude that work is to be avoided as much as possible, that the world owes him a living, that he is not going to raise a hand to do anything he does not have to do, will find a lot of idle time on his hands. In idleness the devil finds a very favorable atmosphere for suggesting and promoting evil desires and actions.

A final wrong attitude that does much to promote temptations against purity is that of *constant worry about past sins*, to the effect that these sins are being continually gone over in the mind. A person with this wrong attitude will be repeatedly saying to himself: "Did I or did I not consent to such and such a sin in the past? Did I or did I not confess it rightly?"

Such scrupulous dwelling on past events can only be dangerous, and a cause of new temptations. If one has done his best to make a good confession, and has been told by a confessor that the past is forgiven, there should be no further dwelling on that past. It should be left in the merciful hands of Christ, a sign of whose forgiveness has been received through the absolving priest.

4. In connexion with all the above measures a positive program of spiritual activities must be undertaken.

The first step here, if this is at all possible, is to seek out a spiritual director who will at the same time be a confessor, to lay one's whole problem frankly before him, and then to report to him regularly, which means once a week or, at the very least,

once every two weeks, in the confessional. Having a regular confessor is tremendously important; but it is equally important that the penitent be perfectly frank with him.

Sometimes, because of the nature of his work, or his distance from churches and confessors, it is not easy for a penitent to report regularly to the same confessor. But whether he can do this or not, there will be no overcoming habits of sin without a stepped up program of using the spiritual means provided by Christ for helping anyone to escape sin and even to become a saint.

This will mean frequent confession (to any priest, if it cannot always be to the same priest) and frequent reception of Holy Communion. For one deep in a habit of sin, nothing short of daily Holy Communion can be recommended; and if that is not possible, then, at any sacrifice, at least once a week must be the rule. There are thousands of converted sinners for whom the practice of daily or frequent Communion has made the difference between a life of sin and a life of grace.

Also to be included in the stepped up program of spiritual action will be regular daily prayer. Morning and night prayers will never be neglected; if possible a visit to the Blessed Sacrament will be made each day; and some daily spiritual reading, in a meditative sort of way, will be done to keep one's motivation alive and strong.

A special feature of the daily prayers will be personal devotion to the Virgin Mother of Christ, through

whom the grace to be pure can always be obtained. Thus there will be a daily rosary; participation, if possible, in a weekly novena devotion; and the practice of saying three *Hail Marys* in the morning and evening for the grace of purity.

Out of these habits of prayer the one who is courageously working against a past habit of sin will derive the grace and the ability to pray in moments of temptation. This is the surest way of making known to God that no consent is being given to the temptation, while at the same time it brings added graces to the soul. Let this axiom never be forgotten: prayer in a moment of unwanted temptation always means that no full consent is given to the sin.

5. Various natural means — physical, psychological, social — must be used as auxiliaries to the indispensable spiritual means.

Experience proves that there are many natural activities that greatly help in the breaking of bad habits such as that of self-abuse. These will never be of too great value apart from the spiritual motivation, self-analysis, avoidance of unnecessary occasions, and use of the sacraments and prayer outlined above. But they

do make it easier for an individual to use the graces that God abundantly offers.

Among the recommended natural means are the following:

1. Physical exercise, whether in the form of competitive sports such as golf, tennis, etc., or merely in the form of walking or swimming or setting-up exercises. Such physical activity keeps the mind healthily engaged and brings the body to a clean and wholesome sense of fatigue. Both are excellent aids to purity.

2. Mental or artistic hobbies as pursuits. Concentration on learning a new language, or on learning more about one's job, or taking up music or painting or any other creative or interesting hobby, will provide the mind with wholesome interests that measurably cut down the frequency and force of temptations.

3. Reasonable social activity. Even though mingling with others at first runs contrary to one's inclinations, it is a "must" for those who wish to escape living in a dream-world of their own that is filled with temptations. It leads to good friendships, cooperative work with others, sometimes to a happy marriage which, in many instances, solves forever a person's problems in regard to sex.

WHERE GOD IS . . .

A teen-ager was visiting at a palatial residence on the Hudson and asked her hostess where she could find a Catholic church in the neighborhood. "There is a wretched little chapel three miles away," was the reply, "but YOU can't go there. Only servants and waiters attend services there." The teen-ager tossed her ponytail and quietly said: "Well, that is where I shall go; for the religion to which I belong began in a stable — and I don't care if it ends in one!"

Information

DON'T EXCUSE YOURSELF!

JAMES POST, C.S.S.R.

A MARK of great weakness of character is the habit some people have of publicly admitting and then excusing some fault or sin of which they are guilty frequently and regularly.

In some persons this develops almost into a habit of boasting about their moral weakness; in others it is a half-conscious method of setting up a barrier against the criticism and blame which they feel they deserve from their family or friends; in all persons this habit of excusing one's faults and failings is a bad sign because it displays an unwillingness to overcome a bad habit.

A few of the bad habits that are commonly defended by those who indulge in the practice of excusing their weakness are set down here. But let it be remembered that these points are only a few of the long list of failings that could be added.

DRINKING

Excessive drinking is a sin that frequently is excused by the one who is guilty of it.

This self-exoneration is often enshrined in the midst of self-praise for other things. "I am good to my family. I love my wife. I never steal. I wouldn't hurt a fly—but I drink too much at times. That's my only fault."

And a big fault, we might add, which will soon lead to many others.

Some men and women defend their excessive drinking on the score of nerves, or of pressure of business problems, or on the basis of having to preserve social or business contacts. Some even brag about how much they drink in a day or a week, as though it were an accomplishment.

All these persons are weaklings of an exceptionally low degree because they so willingly cling to the weakness which they recognize.

PROFANITY

Profanity in speech is a second example of sins frequently excused.

How many people say: "I swear and curse a lot, but I just can't help it." How many, taking a false cue from the fact that so many others are doing it, develop the habit of profane or irreverent language just to be one of the crowd! Some of these persons actually seem to think it funny to inject the Holy Name and shocking curses into their commonplace speech. No one who is guilty of this kind of language can hope to deserve the good opinion of decent people for himself, no matter how many excuses he offers for the habit. And lame excuses will never take away the black marks that have been recorded against such persons by God for every single deliberate irreverence in their speech.

ANGER

Outbursts of anger are often defended or excused in an off-hand manner.

"I have a temper, and God help anybody who makes me angry!" Or, "If people make me angry, I won't be responsible for what I say or do." Which means that they will be twice as responsible

because they know beforehand where and how temptation will strike.

Perhaps for no other sin do so many people make excuse: "I get angry often, but I just can't help it." If that were true, the logical thing to do would be to "put such people away" as having lost control of their minds and wills. What it really means is that they love their fault so much that they refuse to make the effort required to rid themselves of it, or else are just too lazy to make the effort to overcome the habit.

If you want a strong and admirable character, never compromise with any fault. Admit it humbly, and with every admission make a renewed determination to overcome it with the help of God. The faults that produce bad characters are the faults that are loved and defended.

SAVE STAMPS?

Worn out from housework and a mother's million other chores, a Milwaukee woman lay down on the davenport the other day to catch 40 winks. She felt one of the youngsters patting her face and drowsily enjoyed the child's affection.

The doorbell rang. She hurried to the door and told the salesman she didn't want any of whatever he was selling. He looked at her so queerly when she told him, however, that she glanced at a mirror on her way back to the davenport.

Her face was completely plastered with green trading stamps!

Milwaukee Journal

THE HOLY ROMANTIC: ST. ELIZABETH OF HUNGARY

LOUIS G. MILLER, C.S.S.R.

THE phrase "great lover" has been often applied in our day to certain movie stars whose moral integrity is as dubious as the jokes in a second-rate burlesque show. This is unfortunate, because it smudges ideals which in themselves are good and even sacred; after all, St. John could find no better way to describe the divinity than to say, "God is love!"

Of course, the shoddy and selfish loves of a five-times-married movie star, which merit him the title of "great lover" in the flicker magazines, are a dim and feeble counterfeit for the genuine virtue. But they might lead some people to forget that the real virtue does exist; that love and romance in the most unselfish and generous degree are a trademark of the married saints.

Consider St. Elizabeth, who, among all married saints, could most fittingly be called, in the best sense of the term, an incurable romantic.

PREDETERMINED PARTNER

ELIZABETH was born in Bratislava (in southeastern Europe) in the year 1207, a daughter of Andrew II, king of Hungary. In the manner, common then, but which strikes us as somewhat barbarous now, her destiny in life was decided for her when she was still in the cradle. The political realities seemed to call for the union of two strong houses, and when she was only four, her father brought her to the castle of Wartburg to be brought up with her future husband, Louis, duke and heir apparent of the realm of Thuringia.

Louis was, of course, only a small boy at this time, and as the two little ones played at their childish games, it was only natural that a strong affection should grow up between them. Those who watched them commented on what a handsome lad Louis was turning out to be, while Elizabeth was said to grow more beautiful each day, with dark hair and olive complexion and her features exquisitely formed.

Not all at court found her attractive; there were some (in search of princely favor themselves) who resented her presence very much, coming as she did from another and erstwhile rival house. But it was enough that the small duke grew to love her and to cherish her more than all else, and when he was 21, and she 14, (not an unusual age for marriage at that time) they were united in the holy bonds of matrimony.

BRIEF IDYLL

BY all accounts, the young duke and his even younger wife were ideally happy in their married life. It is clear that Elizabeth was of an ardent and affectionate nature, and her love for her husband was pure, but far from puritanical. She was not ashamed nor afraid of her vocation, with all its duties and all its privileges. Yet great as was her love for Louis, she knew even at this early age that there was a higher duty of love toward the God Who had created her and Who sustained her, and that human love must not be allowed to stand in the way of its fulfillment.

He who loves God loves all humanity, which reflects in every individual God's holy image. Perhaps the best proof even at this time that Elizabeth's love was rightly ordered is the fact that she spent herself in the service of the sick and the poor. Every day she distributed alms to numbers who gathered at the castle gates, and not content with this, she sought out the poor in their hovels with help offered humbly when they perhaps were too proud to present themselves before her. Besides, there were daily

visits to the hospital where she herself cared for the sick and brought them whatever consolation she could.

Three children, a boy and two girls, were born to Elizabeth and her husband in the brief six years of their married life, and the young couple rejoiced in each of them as a new visible image of their great love for each other and for God. The young duke, indeed, seems to have been as generous and noble of disposition as his wife, giving her constant encouragement in her good works.

Only occasionally her charitable zeal seemed to him to be unwarranted. It is said, for instance, that once, when a poor leper came to the castle seeking alms, Elizabeth went so far as to place him in the very bed she shared with her husband, so that his sores might be properly treated. Informed of this, the duke hurried indignantly to the bedroom. But God was on the side of Elizabeth; in the ancient biographer's account, "Almighty God in that instant opened the eyes of his soul, and instead of a leper, he saw the figure of Christ stretched out upon the bed."

THE CONSTANT CROSS

INTO every life, God sooner or later permits the cross to come, lest His children forget that their true home is not earth, but heaven. For Elizabeth the cross came with stunning suddenness and force. A crusade was being launched to redeem the land, in which our Lord had lived, from the irreverent hands of the Moslems. Louis of Thuringia, with many other brave young men, swore his fealty to this cause.

And like many another young wife in time of war, Elizabeth did not want to hold her husband back, yet she could not bear to see him depart. She accompanied Louis for some distance as he and his party went to join the crusading army, and when the time for final farewell came, the whole company was moved to pity as amid tears the young couple embraced each other for the last time.

Perhaps Elizabeth had a foreboding of the tragedy that was to take place in such a short time. On June 24 she had said goodbye to her husband, and on September 11 he was dead of the plague in a distant port. Not until October did the news reach the castle, where Elizabeth had just given birth to her second daughter. As gently as possible the news was broken to her by her mother-in-law, but at first her ardent and affectionate nature burst all restraints, and we are told she ran about the castle shrieking like one crazed. Surely there is consolation in this for lesser mortals with their frail human nature, which at times finds God's will difficult to accept when He asks them to accept some great sorrow.

But if Elizabeth had her moment of weakness, it serves only to set in relief her later courage and patience and strength. Consider the following beautiful prayer which, by well-authenticated report, she offered up, kneeling beside the sealed coffin of her husband:

"You know, O Lord, that I loved him more than anything in this world, because he loved You, and because

he was my husband. You know that all my life I should have been glad to live with him in want and wretchedness, to beg my bread from door to door, only to have the happiness of being with him. But as it has pleased You to take him to Yourself, I am perfectly resigned to Your holy will. And if by saying one *Our Father* I could recall him to life against Your will, I would not say it. Only this I ask: grant unto him eternal rest, and to me grace to serve You faithfully until my last breath."

FROM this time on, Elizabeth turned more and more to the service of God; the fine gold of her love had been cleansed of its dross by the searing fire of her great loss.

Further great sorrows and trials were to be hers, but she bore them all with gentle patience. Her in-laws at the castle began to plot against her, and indeed succeeded in driving her away from her husband's home with her three children. She who had known the comfort and luxury of royal life, now had to experience the sharp pangs of poverty.

It was for her children that she felt the most pain, but even here she could make it her prayer that "God might free her from inordinate love of her children." Knowing her affectionate nature, one can understand both the need and the merit of such a prayer. Love of children is indeed a good and natural thing, but there are mothers for whom, when ill-regulated, it becomes a high wall between themselves and God.

To the end Elizabeth loved to care for the sick and the poor; it is a re-

vealing proof of her innate pity and gentleness. She was only 24 when she fell into her last sickness. As she lay on her cot in her poor hovel, an attendant heard her singing softly to herself.

"You sing sweetly, madam," she said.

"I will tell you why," answered Elizabeth. "At my window there was a little bird singing so gaily to me, and it was so sweet that I had to sing too."

And so little Elizabeth sang her way into heaven. Surely she is a saint to be loved; she does not frighten us, as do some of the great ascetics. Surely also she can serve as a model and inspiration for young wives and mothers to love their husbands and their children wholeheartedly, but to love God even more as the center of their lives. With such well-ordered love, and with cheerfulness and patience, they will make their homes true havens of that peace which God alone can give.

SERMON OF THE ATOM

Let us see in nature and natural forces the living presence of God, and gaze with veneration on the incorruptible rays of His splendor. Just as man adores and venerates the wisdom and power of God in the lowly and perishable beauty of the flowers, and in the harmony and marvelous rhythm of the stars which obey the divine command in their flight across the infinite vault of heaven, so also let men adore and venerate the creative and eternal wisdom and power of God in the mysteries of the atom, which the eye, by means of intricate instruments, has succeeded in penetrating, and which ingenious skill has split for the development of new power.

If men think and act in this manner, the inventions which our age has in a marvelous way introduced and is introducing will lead, not to man's physical destruction or spiritual ruin, but to a more prosperous, fuller and happier life both for the individual and for domestic and civil society.

The Pope Speaks

SHORT-DISTANCE CALL

Columban Father James Fitzpatrick was furnishing radio entertainment to some of his Kachin neighbors in a little village in Northern Burma.

Explaining that short-wave has world-wide reception, he turned in broadcasts from India, Japan, Europe and the United States. The people were impressed. "Amazing," they all agreed.

Then an old lady in the corner spoke up. "Let's hear what they are saying in the next village," she suggested.

Crestfallen, the Columban admitted that his radio had limitations.

"Ah, what good is it at all if we can't hear what's going on in the next village," she commented.

Columban News Notes

Learning How To Die

SOMETIMES we hear it said that life is the writing of a book: each day a page; each year a chapter. But if life is a book, then it is only the first book in a set of two; and the second book in the set is eternity. What the story of that second book will be depends entirely on the end of the first book. What is the end of the first book? It is the end of life; it is death.

It is the same for all. It may come suddenly by accident; it may be a heart attack or a stroke; it may come silently during sleep. It may come, not suddenly, but only after some sickness. And there you are; held in by the four walls of a room; the lights shaded to keep the glare from your eyes; a few persons standing about, whispering tearfully in the silence of the room. Someone tiptoes across the floor; a door opens and closes quietly; and you are lying there upon your deathbed, waiting for the door to open and close behind you as you enter into eternity.

The priest comes to you. You are anointed — you receive the last sacraments. It is growing dark. The night is coming that will know no dawn upon the earth. You have come to the last page of the book and you are about to write *The End*.

M. J. Huber, C.S.S.R.

What do you read on the pages of this book of your life? On its pages are recorded every action, word and thought which made up the story of your life. It is the only thing you will take with you when you step through that door of eternity. As soon as your hand has written the last word you will be in the presence of your Judge. You will give that book to Him, and in that book He will read the evidence upon which He will base His judgment.

Will that book of life which you are writing now have a happy ending or a sad ending? What do you read in the book of your life now? Could you snap it shut at this moment, without making any corrections or erasures, hand it to God, and then hear Him say: "You shall be happy for all eternity?"

* * *

St. Therese of Lisieux said one time: "The world knows well how to combine its pleasures with the service of God. How little it thinks of death!" One day, when she was about ten years old, one of her teachers asked her what she did on

holidays at home. She answered: "I often sit in a corner of my room where I can shut myself in with the bed-curtains, and then I think."

"But what do you think about?" the teacher asked.

"I think about God, about the shortness of life, about eternity — I just think."

Now we are going to follow the example of this ten-year-old child and think for a while about death. The purpose of our reflections will not be to frighten ourselves, not to fill us with a horror of death, but to help us live in such a way that we shall be less afraid to die. Holy Scripture tells us: "In all things remember thy last end, and thou shalt never sin."

* * *

What is death?

That question has several answers. The first answer is that death is the separation of the soul from the body. It is the parting of two friends who have been one. In this life our soul needs for its home a body that is properly organized. It needs a heart that is functioning properly, a blood stream that is pure, a nervous system well toned. When one of these important factors breaks down, when the machinery of the body will no longer do its work, then the soul must part company with the body. That parting is the end of life. It is what we call death.

Death is no phantom, no horrible specter as represented sometimes in pictures. In the catechism it is stated that death is the separation of soul and body — that is all. Shall

we be unreasonably afraid of a separation which will unite us forever to God?

Holy Scripture tells us that it is a terrible thing to fall into the hands of the living God. But notice that word, *fall!* It is important. It implies something sudden, unexpected; it carries the idea of being unprepared to meet God. It does not say that it is a terrible thing to receive an eternal embrace from the arms of a loving God.

It is true that there is a certain terror about death which can never be separated from it. It is true that there is an awful solemnity in the thought of meeting God face to face for the first time. But there is nothing about death or nothing in the nature of God Himself which should make us sad and gloomy. We need not hold our head in our hands and bemoan our fate and wait for death to strike. On the contrary, we must make definite, positive efforts to keep reminding ourselves and to convince ourselves that the separation of soul and body is the beginning of our everlasting life with God. Having learned to know that life begins at death we shall also learn to look at death not as a gangling skeleton but rather as an angel clad in the white robes of mercy. Thinking about death should neither frighten us nor fill us with a dread of dying; rather, it should help us to live in such a way that we shall not be afraid to die.

The second answer to the question, what is death, is that death is the crushing of the instinct of self-preservation.

God has given to every human being a strong instinct, a powerful desire to keep on living. It is the strongest of our instincts or desires. Death, even when it seems far off, is directly opposed to this desire to live; and so we have a natural fear of death and dread it because we know that some day death is going to be the final winner, by crushing our natural desire to live. Understanding that, we can realize what a terrible penalty God placed upon man when He said to Adam: "Because thou hast done this thing, thou shalt die the death."

Every time we attend a funeral and accompany the body to the cemetery and see it placed within the grave, we learn to understand more and more the third answer to the question, what is death. We see in the burial of the body that death is a separation from everything we naturally cling to on earth. It is a separation from home, from loved ones; separation from the warmth and light of the sun, from the blue sky, from music and song and pleasures; from possessions, comforts and luxuries; separation from everybody and everything.

* * *

So, what are we going to do about death? We cannot change any of these facts we have considered. Are we going to say, "Let's not think about death?" That's not going to help us get the right attitude toward death. In spite of our fears and in spite of our natural repugnance at even the thought of death, we must think about death during life if we are going to meet death successfully.

We must think about death so that we may learn to live better and to die better.

It is no great help for this purpose to think about death in such a way that you will tie yourself into emotional knots and scare yourself green with the thought of death. If the result of thinking about death is fear alone, the thinking is not of much value. It will not take long for the fear to wear off. As soon as the whispers from the graveyard have been silenced by the distraction of other things, our fear will vanish without having brought us lasting benefit. But if we are sensible and think about death calmly, and let the thought of death lead us closer to God by leading us to live a better life, then, of this practice we can say, "This is dying that we may live." It is no exaggeration to say that the more we think of death in God's way, the better shall we live in God's way, and the more surely shall we die in God's way.

Surely, our Lord wants us to remember that we must die. He kept the marks of His death — the wounds in His hands and feet and side — upon His glorified body even when He ascended to heaven. He wants all heaven and earth to remember the reality of death. Furthermore, Christ teaches us that the thought of death need not be at all depressing. He always had the thought of His death before Him, and yet there was never such a lovable, magnetic personality as His. He drew crowds to Himself—which He never could have done had He been melancholy and gloomy. Christ

was calm, serene, at peace despite the constant presence of the thought of death.

He spoke of His death at moments when we would think, "Well, after all! This surely is not the time or place for thoughts like this."

After He had given His solemn promise to found His Church; He spoke of going to Jerusalem where He would be scourged and put to death. Peter objected to our Lord's speaking in that way, and our Lord set him straight immediately and added the words: "If any man will come after Me, let him deny himself and take up his cross and follow Me; for he that will save his life shall lose it; and he that shall lose his life for My sake shall find it."

Shortly after this occurrence the transfiguration of our Lord took place. Dazzled by the splendor all around him, Peter's reaction was: "Lord, this is wonderful. Let's build a few huts here on the mountain and stay here. It's good to be here. What a wonderful time life could be if it would go on in this way."

And we might be inclined to say, "Dear Lord, don't spoil his fun. Don't go away to Your death so soon."

But when going down from the mountain, Christ spoke of His death.

Our Lord, at other times so calm, seems to be in a hurry when He is on His way to Jerusalem, and He tells His disciples: "The Son of Man is to be given up into the hands of men. They will put Him to death, and He will rise again on the third day."

He knew what an agony it would be; but He knew also what His death would mean for us. Do we try to remember always what *our* death will mean for us? Are we willing to think about it so that we may live better in order to die better?

* * *

We don't have to sit for hours on a tombstone in a graveyard in order to get the right ideas about death or to have the thought of death help us to live better. We find the most powerful, the most helpful subject for a meditation on death whenever we look at the crucifix. The crucifix tells us that we shall surely die. And if we are to learn to sacrifice our life willingly, we must keep on looking at the crucifix.

After Christ ascended the pulpit of the cross He said to us: "Look at Me and know that you too are sure to die. Am I not the Master of life and of death? Did I not see the young man, the little girl and Lazarus all dead, and did I not bring them back to life? I have power over death, and still I die. If I have died, then you will surely die. I have died to show you that it must be so. I have died on the cross to show you how to live and how to die."

And as we look upon the crucifix, the lesson we learn about death is this: death is a going home to God.

In the moment before Christ died, Holy Scripture tells us, He cried out with a loud voice: "Father, into Thy hands I commend My spirit." And saying this He gave up His soul. He bowed His head. He died.

The tragedy of His life was ended. His body was a relaxed weight upon the nails, but His soul was free and rested in the arms of His Father. Gone forever were labors, fatigue, suffering. He had found peace at last; the peace which the world could not give; the peace which no man could take from Him.

So shall our death by His goodness be.

We are children who seek for peace. While life is life our feet are forever marching across unending deserts; our eager, open fingers are always reaching past the spot where time stands relentless; mountains climbed lead only to higher mountains; each task fulfilled leads to another task before us; each harbor gained means another voyage — un-

til we reach the harbor of the city of the dead.

But in eternity the journey is ended. Our tired feet are at rest and our hands reach out no more. We have climbed the highest mountain at last, and there we have found the home of our Father, Who will wrap us in the garments of an everlasting peace, Who will hold us in those comforting arms which received the soul of Christ, Who will flood our hearts with His eternal love. We are home at last with God our Father; home at last with our Mother Mary. To gain a life in such a home, can life on earth ever be too long? To have God give us that gift of everlasting peace, can we ever give too much? To live with God, can death be too high a price to pay?

WOMAN'S CURIOSITY

Old Doctor Timothy Papin was a man of extraordinary piety. You might see him at all the early Masses at St. Francis Xavier's in St. Louis. After the 7 o'clock Mass, he would make the way of the cross. In the chancel just beyond the last station, there was a huge crucifix. He would conclude his morning devotions by kneeling and embracing this cross for fully a quarter of an hour every morning.

Despite all his piety, when it came to choosing a wife he selected a non-Catholic. He was twice a widower and both his second and third marriage were also to non-Catholics.

But all three wives became Catholic. Asked how his wives were won to the faith, he would explain: "All women are richly endowed with a blessed curiosity. I had a first volume of the works of Alphonsus Rodriguez on *Christian Perfection*. Its first chapter emphasized the great value that we should place on spiritual things.

"I used to read this book rather furtively and then carefully hide it away as if I were afraid my wife should know what I was reading. All three wives found the book no matter how carefully I concealed it, read it, and found how great an esteem they should have for spiritual things."

There is no controversy in that book, but there is the breath of the Holy Spirit that moves honest hearts into the true fold.

Information

Problems of Professional People

The Morality of Eavesdropping

PROBLEM: In connection with the Goldfine-Adams case, some months ago, an investigator in the employ of the Congressional committee put a dictaphone in the room of one of the suspected persons, in order to overhear his private conversations. To what extent is such a procedure morally justifiable?

SOLUTION: It stands to reason that generally speaking a person is guilty of a sin when he tries to overhear the conversation of others by eavesdropping, whether by secreting himself where he can hear the conversation or by employing such mechanical devices as dictaphones, wiretapping, etc. Such an invasion of personal privacy is classified by Catholic theologians as a transgression of the eighth commandment of God. Sometimes, too, it is forbidden and punished by civil law. Ordinarily it would be a serious sin for a person to listen in to the conversation of others in this way, unless he were sure that nothing of importance would be said. Eavesdropping is the violation of a person's right to natural secrecy.

However, there are times when the right to secrecy yields to the higher and more important rights of others. This would take place, for example, when those holding the conversation are abusing the right to secrecy by plotting harm to others. In self-protection these others, or their agents, may attempt to listen in to the conversation. This would definitely be the case when the plotters are trying to overthrow

a lawful government or to injure a large group of people. Certainly the agents of the government would have the right to use dictaphones, wiretaps, etc., in such circumstances, in order to protect the common welfare. But it should be emphasized that there must be some solid suspicion of evil-doing before even the police may violate a citizen's right to secrecy. When the police arrogate to themselves the authority to invade the privacy of anyone they choose, even when no reasonable suspicion can be adduced — as is the case in the Communistic lands nowadays — the citizens are being deprived of a fundamental personal right and are subjected to a tyrannical form of government.

To put it briefly, I would say that ordinarily three conditions must be fulfilled in order to justify the use of means of overhearing the conversation of others. First, there must be true probability or certainty that these persons are planning something harmful. A mere possibility or a very slight suspicion that some evil is being concocted does not furnish a right to this procedure. Second, the harm that is being planned must be something serious. It could be grave injury to an individual, but ordinarily these measures may not be employed unless there is menace to society at large. Third, apart from exceptional and urgent instances, the listening process should be conducted with the approval of lawful authority. Ordinarily it should be done by the police, authorized by a court order.

The laws of our country are vague and ill-defined on the matter of wiretapping, even when the good of the country is at stake. Under certain conditions it is permitted to listen in to private conversations, but the evidence produced in this way will not be admitted in court. It is to be hoped that our legislation will be modified to a more practical and realistic form in the near future. Certainly, if convincing proof is discovered through wire taps or other similar listening devices that certain persons are plotting against our government, we should allow the evidence to be produced in court.

In the particular case adduced by our correspondent it is difficult to see how the conditions required for legitimate eavesdropping were fulfilled. In the first place, there did not seem to be sufficient proba-

bility that the persons under suspicion were plotting any real crime. Second, even if some wrong-doing in the form of bribery or "graft" were involved, the harm that it might cause was not so great as to call for a drastic invasion of personal secrecy. Third, the listening device was installed in a private room without the approval of any judiciary or police authority. Even though the perpetrator represented a Congressional committee, it was evident that they did not authorize him to install the device (and it is very doubtful if they possessed such authority), and it is interesting to note that when the incident became public, they dispensed with the services of the investigator.

Very Rev. Francis J. Connell,
C.S.S.R., S.T.D., LL.D., L.H.D.,
Catholic University of America

WHEN COMPENSATION SETS IN

Quotations from accident reports by motorists to their insurance companies:—

"I misjudged a lady crossing the street."

"Coming home I drove into the wrong house and collided with a tree I haven't got."

"I was perceeding (*sic*) along the road at a moderate speed when another car rushed out of a side turning and turned upside down in a ditch. It was his fault."

"I consider neither vehicle was to blame, but if either was to blame it was the other one."

"I unfortunately ran over a pedestrian and the old gentleman was taken to a hospital much regretting the circumstances."

"The other car collided with me without giving warning of his intention."

"Cow wandered into my car. I was afterwards informed that the cow was half-witted."

"She suddenly saw me, lost her head, and we met."

Irish Digest

SPLENDID DISAPPOINTMENT

There's no thrill quite like picking something the size and color of a parking ticket from under a windshield wiper and discovering that it's only an advertisement.

Is restlessness really a sickness? Are you one of the persons who are victims of this disease? Here are the symptoms of the sickness, its bad effects and a suggested remedy. Read — and examine your conscience.

WALK up to a buzzing intersection in any of our big cities and just watch. You'll see cars race by on the green light, come to a screeching stop when the light changes, honk impatiently when somebody is slow to start up again. You'll see people running for buses, people jay-walking to save time, people bumping shoulders as they make their way hurriedly along crowded sidewalks.

For many of those persons, these are not just rush-hour tactics. This is a picture of their whole life. They allow this hurry and haste to take over in their home, in their work, in their recreation, even in their religion. There are millions of such fast-living people: the heart attacks, the ulcer cases, the nervous breakdowns that are increasing in number every day prove it. These persons are spiritually sick. Their soul is suffering from the disease of restlessness.

Shatters Home Life

RESTLESSNESS changes a home into a house. It breaks up all family life. "Home" to restless people is merely a place to sleep, to store their belongings, to grab a bite to eat. In such a home there is no recounting of the day's experiences, no sharing of problems, no loving attention for one another. There is no laughter, no warmth, no closeness. There is no joy in just being together.

THE DISEASE OF RESTLESSNESS

PETER J. MICHELOZZI, C.S.S.R.

Maybe the husband is restless because his only concern is to make money. He brings work home from the office, gulps his supper down in silence, then buries himself in his work for the remainder of the evening. Or perhaps he is restless for thrills and excitement. He rushes out at night to bowl or to take in a ball game or to drink "with the boys." And this goes on evening after evening. The home life of his family is shattered because of his restlessness. The kids never get a chance to crawl up on daddy's lap. The wife never really shares her husband's inmost

thoughts and ideals. His position as head and ruler of the family is practically deserted.

If a wife or mother has the disease of restlessness, her family has little chance of enjoying a healthy home life. She will not take time to make the home appealing, to keep it neat and clean. Her cooking will be in quick can-to-pot-to-plate style. She will never take extra pains to prepare favorite family dishes that require time and patience. She won't have the time. She can't stay cooped up in the house all day, she says. She must go out visiting, attend card parties, see the latest movies. Maybe she even gets a job . . . not because they really need the money, but just to be "on the go."

A restless teen-ager is a thorn in the side of the family. His parents see him leave for school in the morning, and they never see him return home before the evening meal. But that's just a token appearance. After supper he hurries out with the gang three or four or seven nights a week. Home becomes just a place to pick up an allowance and have his dirty clothes washed. He can't stay home and study because there's no fun, no kick to that. He can't sit down to read or just to talk to the folks because he can't sit still. He must be looking for thrills and excitement every moment. And if the parents object to this excess, he either pouts in silence or lets the family know he might as well be in jail.

Degrades Work

WE KNOW from the Bible that God wants work to be a part

of every man's day. Adam had to work in the garden even before he sinned. And we can arrive at this truth just by figuring things out for ourselves. God has given each one of us certain talents of mind and body. Therefore He wants us to use these talents in some constructive activity.

Work, seen in this light, is a way of serving God. It is something sacred; it possesses dignity.

The restless man degrades this dignity. He does not work to serve God. His motive is rather to make more money, to be successful and well-esteemed, to keep up with others. He will cheat and steal and step on toes so that he can get to the top and fulfill his desires in a hurry. His work becomes the absorbing passion of his life. Nothing else matters. This restless chase narrows his outlook toward the rest of the world. He leads a narrow, unbalanced life. He neglects his family, friends, religion.

Or he may degrade the dignity of work by laziness. His restless desire for amusement and fun makes work appear as an ugly thing which must be avoided, rather than a way of serving God. He tries to escape work, dodge it, shift his work to others. The hours drag. He finds nothing so boring as work. He longs for thrills, noise, fun — anything but work.

Hunts Pleasure Furiously

WE HAVE seen that the restless person goes to extremes. If he is restless in his work, he will give time to nothing else in his life. If he is restless for pleasure, he is never satisfied with pleasure in a moderate

degree. He hunts furiously and continually for excitement and adventure. If he likes sports, they won't be just a relaxing sideline in his life. He'll hurry to any sports event in town every chance he gets. He'll rush to bowling alleys and golf courses and race tracks to satisfy his demand for thrills. Maybe he likes dancing and drinking. He won't limit himself to a moderate indulgence in these diversions. Night after night he will make the rounds of night clubs, taverns, parties. His life becomes one grand search for pleasure. If for a moment he has nowhere to go or nothing exciting to do, he is lost. Life immediately becomes dreary, dull, dead.

The pressure of this driving desire for pleasure soon pushes the restless man's duties and responsibilities into second place. He begins to do his job half-heartedly. He brushes off the thought that he should spend more time with his family. He drowns out the demands of his conscience to worship God and to obey His laws. He is forever on edge, looking for a "break." He gets irritable if the monotony of the old grind is not relieved often with some kind of fun and excitement.

Such a person can never find enjoyment and pleasure in reading a good book, in listening to good music, in carrying on a pleasant conversation, in working at a hobby of some sort. Moderation can never satisfy him. He always needs excess.

Drops Religion

THE restless man has no time for religion. He is busy rushing aft-

er pleasure, making money, impressing others. Religion does not offer him pleasure or money or esteem. So he either lowers religion on his scale of values or drops it out of his life altogether. He has no time for confession and Communion and Mass. If he still goes to Mass, he waits nervously for the moment when he can rush out before it is finished. He has no time for taking part in parish activities. Missions, novenas, retreats are not as important as pleasure, money, success. He has no time to find the answers to questions on religion. He has no time to love his neighbor. He has no time to save his soul.

The restless man has no taste for religion. He can't stand being alone with himself and facing himself squarely. Religion demands that he stop his feverish activity and think. It demands that he think about his relationship to God, that he realize the whole purpose of life, that he reflect on the way he is living his life. If he ever spends a few quiet moments in reflection, his conscience whispers to him that he is making a mess of his life. This makes him squirm and wriggle. He must escape from himself and the only way to escape is to plunge into more activity.

A Starved Spirit

WE HAVE seen what restlessness can do to a person's life. Now the problem is: what causes it? The surface causes of restlessness are fairly evident. They are some combination of: *greed* for material goods or pleasure; *pride* in desiring the esteem of others; *laziness* toward work,

duty, religion. But what lies beneath these surface causes? What is at the bottom of restlessness? What makes it tick?

The answer is a starved spirit.

Our spirit is seeking truth and goodness. It demands that we face ourselves truthfully and that we do what is good. It demands that we do some solid thinking about life and act according to what is right. For this kind of spiritual activity we need solitude and quiet at regular intervals in our life. When we don't feed our spirit with these wholesome thoughts and desires, when we don't give it a chance to nourish itself in solitude and quiet, it begins to starve. The lower part of our nature takes over. Greed, pride, laziness soon get control over us . . . and they make us restless.

The Cure

ARE you one among the millions of modern men who are sick with restlessness? If you are and you want to be cured, here is a program that will help you.

Don't let the desire to make money rule your whole life and stuff your day with work. Don't let the urge to keep up with others crowd your day with feverish activity. Don't let laziness make you restless to dodge your

work, your responsibilities, your religion. Don't give in to every desire to go in search of pleasure . . . be content with moderation.

You will need help to wrestle with these strong desires that have been ruling your life up to now. Set aside a few moments each day to ask God and His mother to join you in your fight and to cure you of this disease. Take a check-up on yourself at the end of each day to see how many times you gave in to restlessness and how many times you resisted it. Then resolve to do better the next day. Make time for a little solid reading each evening to deepen your spiritual values. During the rush hours of the day, drop in at a nearby church if you can, to rest for a moment in the calm and quiet of God's world. Above all, take time to "think life out" at regular intervals. Recall why you are in the world; try to bring your life in line with God's will for you; remember that He is giving you your life one day at a time, and that He wants you to live it just one day at a time.

By putting this program into practice, you will be nourishing and feeding your starved spirit. In time, deep spiritual ideals will begin to take the place of those hounding, restless desires. Instead of just existing, you will begin to *live*.

True tolerance consists in treating people you like and you don't like with the same consideration.

Intelligence is much like money. If you don't let on how little you've got, people will credit you with more than you have.

For Wives and Husbands Only

Donald F. Miller, C.S.S.R.



Is Rhythm the Same as Contraception?

PROBLEM: How does one answer the statement that, after all, the practice of rhythm in marriage is the same as the practice of contraception, since both are designed to make conception improbable or impossible? If the Church forbids one, why does she not forbid the other? Or, as some friends of mine have expressed it, if the Church permits one (namely, rhythm), how can she reasonably say that the other (namely, contraception) is always wrong?

SOLUTION: First of all, let us make unmistakably clear what is meant by the practice of rhythm and how it differs from the practice of contraception. While making use of the practice of rhythm, a married couple always performs the marriage act as it was intended to be performed by God. There is no interference with its function and purpose. The couple merely limits the use of the marriage right to times when, according to the findings of science, conception is unlikely to occur. The practice of contraception, on the other hand, means interfering with the normal course of the marriage act itself, so that the act is perverted from what it was intended to be by God. This is done either by deliberate withdrawal, or using mechanical devices or medications, or by immediate douching after the act.

Why is rhythm sometimes permitted, while contraception is said to be always contrary to the natural law? Chiefly because God's laws directly and primarily

establish norms for the right use of human functions and powers, leaving to nature the fulfillment of the purposes designed for these functions and powers by God.

This does not mean that, if a married couple find that their right use of the privileges of marriage is not resulting in conception, it is unlawful for them to seek medical advice and undergo lawful treatments that may remove some cause of sterility. Nor, on the other hand, does it mean that they must limit their use of the privilege of marriage to occasions when they are certain that conception will result. If it did mean this latter, marriage would be a most difficult state, in which husbands and wives would suffer constant and tormenting doubts as to when it would be lawful to use their rights. God's law lays no such impossible burden on the married. Rather it says: Use the rights for which you contracted in marriage; use them freely, according to your reasonably governed inclinations; but never use them in such a way that you deliberately destroy the primary purpose these rights were meant to serve. This latter is what is meant by contraception. It makes the marriage act something other than a right and moral human act. It takes the pleasure of the marriage act, and deliberately removes the purpose embedded in it by God.

The practice of rhythm does no such thing. It leaves the marriage act whole

and entire as it was meant to be by God. It fulfills the primary injunction of the natural law, that the use of important and necessary human functions and powers be not distorted and perverted from their primary end.

However, rhythm does limit the right use of the privilege of marriage to times when conception is less probable or most improbable. One cannot gather from the above that rhythm can therefore be adopted for any reason or for no good reason. Another dictate of the natural law has a bearing here, as was pointed out by Pope Pius XII in his discourse on this subject given in 1952. While it is true that a man and woman in getting married primarily contract for the right use of the marriage act, they also place themselves in the state that has been designed by God for the continuation of the human race. Thus it

would be wrong for them, (and could even make invalid their marriage), to enter that state with the intention of doing everything possible to avoid ever having any children.

At the same time, reason and common sense suggest that there are circumstances in married life that render it lawful to limit the possibility of conception. Such circumstances are named by the Holy Father, such as ill-health of a wife, poverty, inadequate social and living conditions, etc. While it can never be lawful to pervert the marriage act itself by contraception, it is lawful, and sometimes even dictated by the virtue of prudence, in circumstances like the above to use the marriage right only at times when it is scientifically known that conception is most improbable.

CHILD'S WISDOM

A father once gave a crucifix to his little daughter and said to her: "Tell me, what is the difference between the figure of Christ on this crucifix, and the Host which the priest holds up at the consecration of the Mass?"

"When I look at the figure on the cross," she said, "I see Jesus, and He is not there. When I look at the Host, I do not see Jesus but He is there."

Father L. G. Lovasik, S.V.D.

LIGUORIAN BINDERS

We have had hard-cover binders made to order for holding 12 copies of THE LIGUORIAN in a single volume. Anyone can insert the issues in the binder. Those who preserve their copies of THE LIGUORIAN for reference will find the binders very handy, with the index always at the end of the December issue. Order binders from THE LIGUORIAN, Liguori, Mo., at \$2.50 each.

— o —

IF YOU CHANGE YOUR ADDRESS

Please notify us promptly of your change of address, giving both your old and new address. It makes it easy for our office if you cut your stenciled address from the rear cover of one of your issues of THE LIGUORIAN and send it in when asking for a change of address. Notify us by the tenth of the month if your copy for that month has not been delivered.

SIDEGLANCES

By the Bystander

Can Professionals Help in Church Fund-Raising?

WE HAVE often been asked to give an answer to the above question. Quite a number of those who ask the question do so with a flavor of bias on the side of a negative answer. The objections they raise against using the services of professional fund-raisers stem chiefly from two sources. The first is the assumption that in any large parish, or diocese, or group of Catholics bound together by the same interests, there are surely enough intelligent, capable and willing persons to plan and carry out a campaign for necessary funds without need of calling in outsiders, strangers, persons who have little real understanding of the people involved in the drive. The second objection, more frequently heard than the first, is that it is outrageous to ask the Catholics of a parish or a diocese or an area to work hard in a drive and to give generously themselves, when they know that a goodly amount of the money they have raised or given will have to be turned over to outsiders who were called in to help with the drive. "We shall gladly give our time and our money," they say, "for the new church we need, or the new school, or the new Catholic hospital, or the sis-

ters' convent. But we want every penny of what we give and work for to go to the good cause, and not any of it to be paid out in salaries and fees to strangers."

In the face of these objections, we are going to take a position in regard to professional fund-raising organizations. Our position is this: to raise the highest possible potential of funds for any important church project, the assistance of well-chosen professionals in this field is practically indispensable. We do not speak from ignorance or inexperience. We have talked to many priests and bishops who have been forced by needs of the Church to raise large sums of money, who used professional fund-raisers to assist them, and who succeeded in reaching goals far beyond what they thought was possible when they first approached their task. Without exception, those with whom we have spoken have stated that never again would they think of trying to raise a sizeable sum of money for a necessary church project, without the assistance of carefully selected professional fund-raisers.

We have had some experience ourselves, and this experience has

strongly confirmed in our mind the opinion given by pastors, bishops and religious superiors with whom we have spoken. The lessons that have been learned by these experiences take the form of answers to the very objections to professional fund-raisers that are mentioned above. Our purpose in writing is not necessarily to promote professional fund-raising, but primarily to help ordinary Catholics, whose first reaction to it is unfavorable, to understand why their ecclesiastical superiors sometimes make use of it.

THE first objection is that having professional help in a financial drive for a church cause means calling in strangers to do something that could be done just as well or better by the priests and people of the parish or diocese or group involved. Let me say at once that I believe there are two conditions under which this objection could be justified. The first is that the Catholic body involved in a financial campaign has already (probably over a good period of years) had several professionally conducted drives through which the leaders and people have learned all the elements that make for a successful campaign. The second is that there are at least a few men in the group, of special ability, who are able and willing to give practically their whole time to the drive over a period of several months, and trained secretaries

and stenographers who will be able to keep up with the records and paper work involved in the course of the drive. We submit that there are few parishes or Catholic bodies in need of funds, that can fulfill these two conditions.

Professional fund-raisers of the right kind bring to a Catholic drive for needed money the two things named in those conditions.

1) They bring experience, and many lessons and principles learned from experience. 2) They give their full time, with full time secretarial help, to getting the job well done.

What do they actually do for the success of the drive? First, they analyze, for the priest or religious superior or bishop who is the over-all director, the cause, the potential goal, the possibility of enlisting workers, the best time schedule for the drive, the breakdown of contributors into classes, and the best methods of approach to each class. All this is work done behind the scenes, usually months before the actual drive begins. It involves bringing experience to bear on whether the cause is really one for which people can be induced to give; a careful study of financial records of the past to reach an estimate of what they can give; planning a time-table of meetings and addresses that will best suit the circumstances of the place and people.

Then there is the actual instruction of both priests and lead-

ers of the parish; the dividing of the area on a geographical basis; the holding of meetings, the right use of publicity at the right time, the assigning of work to individuals.

Finally there is the keeping of accurate records; the getting out of announcements, notes of gratitude, answers to inquiries, etc. Then the follow-up, or setting up of a sound system for the fulfillment of pledges made. This is a very general picture of what is done by a fund-raising organization in behalf of an important campaign for a Catholic, or any other, good cause.

When one has a general knowledge of what is done by the professional fund-raiser, and, added to that, how much this systematic approach adds to the actual income, the second objection, that money is being thrown away, or given unnecessarily to strangers, loses much of its weight. Actually the cost is not out of line, when a high-principled, ethically-run organization is hired. Such organizations charge a flat fee plus necessary expenses, never a percentage of what is raised. In the experience we ourselves have had, and this conforms to what other priests report to us, the final cost of professional help on a successful drive came out to between three and four percent of the total money subscribed. Four cents on the dollar contributed would hardly seem to be too much to pay, when, as in our case,

the results far outstripped what we had even dreamed of expecting in the beginning.

All this does not mean that we would recommend that any fund-raising organization be hired off-hand for a job to be done. The competition in the field has become strong, and careful investigation should be made of the claims presented by high-pressuring firms. Two other points, we think, are important. The first is that, for a specifically Catholic fund-raising job, it is best to insist that the representatives who work with Catholics be good Catholics themselves. The reason is this: when Catholic people want to build a church for the honor of God and the celebration of Mass, or a Catholic school for the Catholic education of their children, or any other Catholic institution, it is a great advantage if those who talk to them about the importance of the cause for which they are asked to work and give, believe wholeheartedly in that cause themselves. If it is known by Catholics that a fund-raiser who talks to them about the importance of giving generously in behalf of building a church or a Catholic school is himself a liberal or an agnostic or something other than a Catholic, they are not apt to be made very enthusiastic by his words. This is in no sense inspired by prejudice toward non-Catholics; it is simply an application of the universally accepted principle: if you want to con-

vince others of the necessity of doing something, you must first be convinced yourself.

THE second important point is that, even with the aid of professional fund-raisers, no drive for an essentially Catholic cause can succeed unless there be a priest in charge who will constantly keep before the minds of workers and givers alike the spiritual importance and necessity of the cause for which they are asked to give time and money. There is no such thing as handing over a campaign for a Catholic cause to professional fund-raisers and then forgetting about it. A priest with enthusiasm and energy must be in the thick of every activity of the drive, and must be willing to work with the professionals in every step of their plan.

One pastor in the Buffalo diocese who has recently completed a campaign for funds for a much-needed new school, wrote to us recently about his own experience with a reputable fund-raising organization. This is his summary of how much he attributes the success of his campaign to the professional help he received:

"The counselor (fund-raising director for the job) insisted on enough time, money and manpower to do the job right. This provided, he gave us a thorough course in sales organization, worker-training, and education of the donors. The results became immediately apparent. I came to

know my parish and parishioners as intimately in the last three months as I could have, had I taken half a dozen years doing my ordinary duties as a pastor and a priest. We turned up lots of fine leaders who had been on the fringe of parish activities previously. A great wave of parish spirit and enthusiasm was generated. This all built up to a tremendous crescendo in our final victory rally and Benediction in thanksgiving for the fact that we had raised \$360,000 in just three short months, among the 1100 families in the parish. This in face of the fact that our people had never done anything like this before; in face of the fact that the parish was quite hard hit by the current economic slump; in face of the fact that there was considerable early apprehension and opposition to the idea of employing the services of a fund-raising consultant. I feel that we made an investment in a fee that was substantial, but which returned itself many times over. . . So—if you ask, did counseling service help? — my honest reply must be that such a campaign would have been totally impossible without it."

Too many people quit looking for work when they find a job.

Remember that when you are in the right you can afford to keep your temper, and that when you are in the wrong you cannot afford to lose it.

The Way

FEATURE LETTER

Catholics and the Practice of the Virtues

Dear Fathers:

You may deem this letter too critical to be published. I hope not, as my sincere purpose in writing it is to call attention to a facet of Catholic teaching that is widely overlooked today: the practice of the virtues.

As a convert of almost two years, I am distressed at the selfishness of many *devout* Catholics. Equally devout Protestants, although they lack the help of the sacraments and have only the crumbs from Christ's table to nourish them, do feel that the admonitions of, "Be ye kind," "Love one another," "I was a stranger and ye took me in," and so on, do apply to them and try to live with such teachings in mind. Consequently they are such nice people to know. Father John M. Riach points out in his book, *From One Convert to Another*, "Even Cardinal Newman, 'the greatest Roman of us all,' — and a convert, of course — was so coldly received in Ireland that he wished the time there to be subtracted from his stay in purgatory."

I am "low man on the totem pole" in the Catholic Church. I am a divorced mother. I am poor, but not

poverty-stricken. Through the grace of God I am able to provide for the minimum needs of food, clothing and shelter for myself and my child; but no luxuries to impress others who judge on material values. I have no family to help me. My only friends in the past have been those I have known and enjoyed through church functions in Protestant churches. Since I have become a Catholic, I am no longer permitted, as you well know, to attend Protestant church functions. There is no social function sponsored by the Catholic Church to which my son and I would be welcome.

I have no one with whom to leave my son to go off and attend retreats, third order meetings, etc. I am ignored at sodality and mothers' club meetings. Total strangers located by the priest were my sponsors at baptism and confirmation. The only Catholic who has ever called on me in my home was a fund-collector for the archbishop's drive.

Contrast this with my life a little over two years ago. Sundays were a day of joy. My son and I arrived at church around 9 or 9:30 a.m. for

Sunday school and remained through church services and the coffee social until around 1 p.m. We were back at six in the evening for a light supper, study groups and evening worship until about nine in the evening. At least once a month there were family recreational activities on a weeknight — to say nothing of committee meetings. I served on three committees: Religious Education, Adult Forum and Fellowship. The people, while not perfect, were striving to live with Christ's precepts in mind.

Although as a Catholic I attend daily Mass and receive Holy Communion, try to remember to pray often throughout the day, have family rosary with my little boy, I find it extremely difficult to carry my cross of loneliness, especially since I am reconciled to the fact that there is no earthly hope of any relief. I pray over and over again "to be content and to be deprived of all human consolation." But in spite of my prayers, I am troubled with frequent feelings of envy (all Catholics are not compelled to go through life friendless) and resentment bordering on hatred. The priest in the confessional tells me to say three *Hail Marys*. I am not scrupulous — I know I am not in mortal sin, but I know my soul is black. You see, I know the Bible. I had studied it for years, long before I became a Catholic, and I follow the Mass with a missal. I take St. Paul seriously when he teaches as he does in his first letter to the Corinthians, in the thirteenth chapter, about the need of charity. I am not leading a good life when I lack charity.

I feel we are closing our eyes to the truth if we fail to acknowledge that in fulfilling Christ's second commandment, "Thou shalt love thy neighbor as thyself," the Protestants far excel the Catholics; and by the same token, Catholics far excel Protestants in fulfilling Christ's first commandment, "Thou shalt love the Lord, thy God, with thy whole heart."

But as I see it, the fault is not with the Catholic faithful. They just don't know any better. The fault is with the teaching Church. In my son's catechism (Father McGuire's *The New Baltimore Catechism and Mass*), unkindness is indexed only once, and the reference is to the fourth commandment: "The fourth commandment forbids disrespect, unkindness and disobedience to our parents and lawful superiors." If the child concludes that it is perfectly right to be unkind to others, who can blame him? If you ask, "Is there nothing about the love of the neighbor in the book?" — the answer is a categorical *no*. There is absolutely nothing that explains how a nine-year-old boy will fulfill God's commandment to love his neighbor as himself, although the commandment itself is listed. The only virtues mentioned in the whole catechism are the theological virtues: faith, hope and charity, with no explanation. He is not informed that there even exist the cardinal virtues and the capital sins, much less taught how to practice the virtues and to avoid the sins.

At the school my son attends, if a bicycle is stolen, the culprit will be expelled from the school; but nothing

is done about venial thefts. Pens and school supplies are habitually disappearing during recess. The children are not supervised on the playgrounds. If serious injury occurs, disciplinary action is taken, but ordinary fighting is an everyday occurrence with no preventive measures taken. The teachers often make disparaging remarks about the mothers to their classes. Does this encourage respect for the parents as ordained by the fourth commandment? Even students of college age ignore the signs placed at worn spots on the grass asking that the walks be used. Isn't this an act of defiance? If so, is it true that the home is entirely to blame, or does not the Church share in the blame for refusing to urge obedience in venial matters?

I have heard priests urge the most amazing points of view, such as that it is not morally wrong to cheat on school examinations; to refuse to obey a traffic red light if no car is coming, and that parents would be making a mistake to forbid their children to drink alcoholic beverages, but instead should give them such beverages in the home at a very early age so that the desire may be satisfied. What ever happened to the teaching about controlling our desires? Some things, harmless in themselves, can be an occasion of sin to immature persons.

On the one hand we have the clergy teaching that it is sinful for parents to object to their children going to school with large numbers of children whose parents have not trained them to the same standards

of behavior common to the group, and on the other hand we have the same clergy asserting that they *themselves* do not sin when they expect their employees to work with never a day off, Sundays included, as long as servile work is not performed. As Bishop Sheen said in his September 25, 1957, statement to the House Un-American Activities Committee: "Whenever I hear people talk about social justice, I always want to find out how much they pay their housekeepers."

We have been told that the greatest problem facing America today is race relations. I disagree. The greatest problem facing America today is the breakdown of the stability of the home, which is due to nothing but sin, and sometimes only venial sin. And the fact that this problem is more widespread among the Negroes is not going to be solved merely by mixing the two groups in the hope that the example of the more virtuous is going to save the less virtuous. Any conscientious parent will tell you that children are much more quick to imitate the harmful example than the good.

Father Adolphe Tanquerey in his book, *The Spiritual Life*, says: "It would appear that for the faithful in the world there is no other obligation than that of preserving the state of grace. However, the question is precisely whether they can preserve the state of grace for a long time without striving to grow in holiness. To this, authority and reason enlightened by faith answer that, in the state of fallen nature, one cannot for

long remain in the state of grace without striving at the same time to make progress in the spiritual life and to exercise oneself from time to time in the practice of some of the evangelical counsels." And then he goes on to point out just how the virtues can be practiced by first the beginners, then the advanced, and then the perfect. Would that every Catholic were taught something along these lines!

I suppose the point I am making is that I do think it necessary for the Church to get away from what might in a certain sense be called its "modernism" and go back to the earlier ideas of the necessity for striving to be perfect. I think there is much merit in the admonition to watch the pennies, and then the dollars will take care of themselves, and I believe that this could well be applied to the moral field.

New Orleans, La.

Mrs. C. H.

EDITOR'S NOTE: *The above letter is not the only one we have received from a convert speaking about the difficulty of becoming adjusted and being welcomed and made to feel at home in the Catholic parish community. We should like to hear from other converts who met and overcame this problem, telling what the solution was in their case. We shall be ready to forward any such letters to the writer of the above communication. We should like also to hear from Catholics in parishes where a definite program has been set up to make converts feel at home. As a final point we ask: "What is the*

opinion of our readers? Is it true that the Church is failing to emphasize the need of both knowing about and practicing the Christian virtues?"

AFTER FORTY YEARS

We do not hold any particular brief for television. One bit of good done by it, however, occurred in a mid-western city. A man and his wife were watching the televised Christmas midnight Mass coming from Boston. The man was a Mason; his wife was a fallen-away Catholic. She explained the Mass as it went along. At last he turned for a moment from the screen when her voice broke a bit and saw tears streaming down her face. For forty years she had been away from her Lord.

"Does your religion still mean as much as that to you?" he asked.

She could only nod as she dried her eyes.

"Well, in that case we're going to get this marriage fixed up right."

And her husband was as good as his promise.

Action Now

DOGGED PERSEVERANCE

A family bought a very intelligent dog. The first night after coming home they found him on the sofa, so they punished him. The second night when they came home they found him not on the sofa, but near it, and acting nervously. They felt the sofa and found it warm. Again they punished him. On the third night, however, in order to surprise him in the act, they came home early and peered through the window. He was excitedly blowing on the sofa.



Problems of Single People



UNHAPPY HOME RELATIONSHIPS

Donald F. Miller, C.S.S.R.

PERHAPS one of the most common and acute problems of older single people (and these articles are not written for teen-aged single persons, nor for those who have not reached maturity, but for *older* single people) is that of maintaining a right relationship to their families. This problem arises chiefly among those who have a mother or father or both still living, and who continue to live in the home of their parents into their adult years.

There are really two problems here. The first is that which arises out of wrong attitudes taken by the mother and father toward their older single sons and daughters who live with them. The second arises out of wrong attitudes and actions toward their parents on the part of the single son or daughter.

Take the wrong attitude of parents first. Let us say at once that it is not a wrong attitude for parents to be conscious of certain rights and responsibilities that they have toward sons and daughters, no matter what their age. They have a right, for example, to preserve their home from disturbances, drinking bouts, wild parties, even though the son or daughter responsible for these is past forty. They have the duty, for example, to preserve their home from scandal, so that, if an older son or daughter insists on bringing home divorced or married friends with whom they are keeping company, the parents must take action, even if, after warnings, this means telling a son or daughter to move out of the home.

Apart from these obvious rights and duties, many parents make the sorry mistake of trying to rule grown up sons or daughters as if they were still children. They are jealous of and resent even their decent friends. They don't trust them out of their sight, even though they have proved that they are living good lives. They try to tell them what jobs they should take, how they should use their leisure time, where they should go on vacation. They insist on taking all their salary as if they still had a right to it.

All this is wrong. When men and women have reached a mature age, they have certain rights of choice and privacy and independence that not even their parents, with whom they live, may interfere with. Neither under the pretense of love nor of authority should the parents treat them as children or adolescents.

On the other hand, there is the wrong attitude, together with wrong conduct, on the part of older sons and daughters toward parents in whose home they still live. Perhaps the most common example of this is that of sons and daughters who have good jobs and a steady income, but who do very little or nothing in behalf of the financial upkeep of the home. They live off their parents like parasites, perhaps doling out a ten dollar bill now and then as if they were doing them a great favor. Justice demands, and certainly love of family should inspire, grown sons and daughters who have good incomes of their

own and who are living in the home of their parents to contribute reasonably and even generously to the upkeep of that home.

Another bad situation in which an older son or daughter is living with parents is that in which there is no peace, little charity, and much habitual squabbling and quarrelling between them. This situation is too common, and it may be due to any one of a hundred causes. Sometimes it is the parents' fault, who have lost the love and trust of the son or daughter or both by acting as if they had never grown up, scolding, nagging, making demands about things that are really none of their business. Sometimes it is due to the selfishness of a son or daughter, who wrap themselves up so tightly in their own affairs — their own job, their own friends, their own amusements, — that they ignore their parents except when they are quarrelling with them over little things. In some cases the conflicts and irritations have become so constant and so acute that the only solution is for the single son or daughter to move out of the parental home.

IN contrast to these pitiful situations are many examples of older single sons and daughters living with parents who are at peace with themselves, a joy to their parents, and an inspiration to all who know them.

They are at peace with themselves because they know that they are single because God willed it, either through their

free choice, or because of circumstances that God permitted that precluded marriage. They permit no self-pity to overtake them; they fulfill St. Paul's saying that it is easier for the single to love and serve God than for the married; they are secure in the most solid sense of that word — in the possession of the friendship of God.

They are a joy to their parents because they never forget the love that they owe them, and they express this by trying to make their parents happy. This does not exclude an occasional disagreement, nor even an occasional assertion of their rights as mature individuals against the wishes of their parents. In general, however, they make and keep their home happy, and grow in compassion even as their parents grow into old age and perhaps some feebleness of mind or body.

And they are an inspiration to all who know them. We have known many very unhappy married women who have made a great pretense of being happy; they would not for the world admit the unhappiness in which they live. Older single persons, who have the security of God's friendship and daily union with Him, who have learned charity and sympathy by taking care of old parents, who abhor self-pity as the darkest pit into which they might fall, need not put on a pretense of happiness. Despite the common ills all mortal human beings are heir to, they have a happiness that is often envied by many of their friends. It is a joy and an inspiration to know them.

FISH STORY

Sister was telling the class about Noah and the Ark. "And how do you suppose Noah and his family spent their time aboard the Ark?" Sister inquired. No response.

"Well, do you suppose they did a lot of fishing?" Sister prodded.

"What," exclaimed little Freddie, "with only two worms?"

Reformatory Pillar



readers retort

In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

Religion for Babies

I just finished reading the feature letter in your August issue — *Religion for Babies*. As a happy mother of a baby girl fifteen months old (and "someone" due the first part of next year) I am quite interested in bringing up my little family as closely united to almighty God and His Blessed Mother as possible. The letter gave me many new ideas and good pointers which I intend to follow. The letter was most inspiring to a new, very inexperienced mother who feels a great need for guidance in bringing up her children to be good Catholics and good citizens. I hope more will be published concerning religion for babies and young tots. I realize the importance of beginning very early to train and teach them, but I have to learn how first.

Hibbing, Minn.

Mrs. W. C. L.

• *This is one of a number of letters we have received asking for articles on the subject of training young children in habits of prayer and Catholic living. We are not making tremendous promises, but we can say that we have begun to plan a series of articles on this subject.*

The editors

Christmas Cards

Perhaps it's a bit early to write about Christmas, but I feel that now is the ideal time to write about Christmas cards. I am sure other readers are getting the advertis-

ing literature we are now receiving in the mail: "Order your Christmas cards early!" Fine idea, but how sad! It is disgusting and alarming to see the kind of Christmas cards that are appearing in this flood of advertising. For instance, I received one booklet of fifteen pages showing illustrated Christmas cards. Only two of the cards were religious. The others — all fifteen pages — had absolutely no reference to our Lord's birthday. They are even getting away from the big laughing Santa Claus (which was bad enough!) and now all is contemporary — and revolting. I am all for the modern contemporary greeting card for some occasions. I think they are funny and appropriate and deserve a good laugh in many instances. But Christmas? How pagan can we get? Certainly it is our duty as Catholics to refuse to send any Christmas card that is not religious. I've had the comment made to me, "But some of our friends wouldn't appreciate a religious card," or, "They are Jews and it would be an insult to them." I say, "Baloney!" — if you will excuse my crudeness. My husband is a professional man in the field of medicine. We have many friends and associates who are Jews or members of different Protestant churches. We have sent nothing but religious cards for many years and have not lost one friend; neither have we been criticized. In fact, I am sure we are admired for it. So let's show our divine Saviour that we love Him for having be-

come one of us and let's shout about our love for Him with our Christmas cards that honor His birthday.

Kansas

Mrs. D. D.

the same time commit the "fashionable sins" without remorse or intention to amend. It is hard, very hard, for them to give up their sins and their way of life.

The editors

Hot, Cold and Lukewarm

In your August issue in the article, *Hot, Cold and Lukewarm Catholics*, you quoted from Scripture: "I would that thou wert cold or hot, but because thou art lukewarm I will begin to vomit thee out of my mouth." Both my husband and I agree that the statement implies that God would prefer an anti-religious person (cold) to a person who is partly religious (warm). We both feel that God would prefer someone with some religion compared to someone with no religion. Kindly give an explanation as to what God did mean by the statement.

Pittsburgh, Pa.

G. S.

• The quotation from Scripture is taken from the Apocalypse, chapter 3, verse 16. A fuller understanding of the statement will be obtained from a reading of the entire chapter. The meaning of the statement itself is that God would have a soul either cold or hot in His service rather than lukewarm. It is not so much a question of how much religion a person exhibits or practices in his outward life. It is the interior disposition that God refers to. There is more hope for the out-and-out sinner to be converted to God and live a full life in God's service than there is for the lukewarm or indifferent person to be changed from his way of life. The sinner knows he is a sinner and admits it. The indifferent or lukewarm person pretends that everything in his spiritual life is just lovely; he is satisfied to be what he is interiorly while he makes a hypocritical and acceptable pretense of being truly religious. It has been said that this kind of hypocrisy is the greatest and worst sin in the world today. It is the attitude of those persons who outwardly lead a respectable life according to the rules of the world, but at

Reward and Punishment

In your article, *Grade School Children and Obedience*, in the August issue, you used a morbid and supposedly factual story about the punishment a boy received for wilful disobedience. Is it the practice of the Church to use such stories of God's punishment for voluntary violations of the fourth commandment? The author apparently contradicts himself in succeeding paragraphs. He tells of a boy who is punished immediately and severely by God because of disobedience. This seems to be a threat to children of what will happen when they are disobedient. Then the author proceeds to explain that when obedience is attained merely because of fear and such threats, it is actually no longer voluntary obedience. This kind of threat goes back to the old "bogey-man" brand of story, and I doubt that the Church approves of the practice. I do not believe it is proper or fitting to force, involuntarily, the faith or obedience upon children by threatening them in such a manner. I also do not believe it is the Church's practice to threaten the faithful to obey its commands and would certainly never use force.

Long Island City, New York R. B.

• We know of no official law or directive of the Catholic Church which says that morbid and supposedly factual stories must be used to gain obedience from children. The point made by the writer of this letter, that obedience obtained only by threats or force is no longer voluntary obedience, is correct and it is in agreement with what was said in our article. We call attention, however, to the word ONLY. But if the threats or physical inducements to obedience help to obtain voluntary obedience then they are worthwhile. Even the fourth

commandment as we know it urges obedience and then adds: "So thou shalt live long to enjoy the land . . ." Taken in its direct sense this is a promise of a reward; but it implies, at least, a threat. This is what we call a sanction. Heaven and hell are God's sanctions — punishment and reward — to help us to keep His laws, which, of course, should be kept primarily for love of God. And the Church does have a practice of saying some very drastic things in connection with the keeping of the laws she makes. There is a whole section in the code of canon law dealing with penalties or censures. One of them we know as excommunication. These sanctions are placed by the Church to help her children keep the law or to induce them to repent if they have failed in regard to certain laws.

The editors

Soft Answer

In reviewing the June issue of your publication I noticed a letter from J. B. of Phoenix, Arizona. It sure did raise my Irish temper. I realize that your magazine is limited to a certain amount of editorials and to letters from your readers, otherwise I would attempt to answer all of his nonsense. But — I will try to straighten him out on Ireland. In 1932, when I was just graduated from high school, I spent several months on vacation in the land where my parents were born. Last year I returned for another vacation in Ireland. Those two trips were most enjoyable. On the question, "Why Ireland and France (excepting Sweden) lead the world in alcoholism?" I wonder if J. B. is thinking of their making it or drinking it. Although Ireland produces her share of alcohol, and it is of the best quality (I know), the average person can't afford to squander his or her money on it. If J. B. judges that having a pint or two of porter twice a week after twelve to fourteen hours toiling in the fields rates Ireland as a nation suffer-

ing from alcoholism, then he had better get in under the shade. That Arizona sun is softening his solid marble head.

New Jersey

J. M.

• We had a feeling that the allegation about Ireland's alcoholism made by one of our correspondents would strike sparks from some good Irishman. We feel it would be very difficult to prove that Ireland is among the worst offending nations in this matter.

The editors

Point of Information

Some months ago you published a letter from Mrs. J. M. W. whose husband apparently was not accepted by the local council of the Knights of Columbus because he is a Negro. I am enclosing a clipping from a Catholic newspaper. The information given in this news item will, I am sure, help her realize that not all councils of the Knights of Columbus are like the one she refers to in her letter.

Philadelphia, Pa.

Brother F. J.

• The clipping enclosed with the above letter gave this information: "James L. Pierce, a Negro convert, has been elected grand knight of Brooklyn's Columba Council, Knights of Columbus. Mr. Pierce is believed to be the first Negro ever elected to that position. He will assume office on July 1. Mr. Pierce has served for three years as deputy grand knight of the council and as a lieutenant in its honor guard. He has also been vice-president and diocesan delegate of his parish Holy Name Society."

The editors

Nothing Wrong At All

I am a convert of less than a year. What prompted me to write this letter was the fact that I read about the Negro not being accepted into the Knights of Columbus. You can't imagine how my heart aches when I hear the remarks made by white Catholics against Negroes — Catholics or

others. They don't want the Negroes coming to our churches, schools, etc. Their arguments are that the Negroes will not help carry the burden of expense. Or a few may remark that the children, if they grow up together, might inter-marry. Before I became a Catholic I had a serious operation. The woman in the next bed in the hospital was a Negro. She asked me if I objected to her being there and said that if I did, she would ask to be moved. My answer was that she had every right to get well just as I did. I felt that I would have been guilty of sin if I had done otherwise. To this day I correspond with this woman. It seems that I am the only one of all my relatives and friends who feel this way. So — what's wrong with me? Chicago, Ill.

Mrs. N. N.

Husbands and Luncheons

I was interested in your article concerning the problem of a husband taking his secretary to lunch, cocktails, etc. After 36 years in the business world, I heartily disapprove of even an occasional luncheon. Even if the man has no ulterior motive, there are too many girls looking for a "ready-made" husband . . . one who has already made the grade. And also, if a husband who has never even thought of taking his secretary out should read your article, it just might put the idea in his head to do something like that, don't you think? As the saying goes, "There's no fool like an old fool."

Tennessee

C. B.

• *We shall not argue with the lady's attitude of heartily disapproving of even an occasional luncheon. We should, however, like to point out that we said: "A very occasional luncheon with her, on a crowded business day, could hardly be said to be a great danger." It is obvious that we did not intend this statement to be a wholehearted endorsement of occasional lunches. As for putting ideas into the heads of the men who read such articles — well,*

if we were to be prevented from discussing moral questions by such remote and vague fears, we might as well stop publication right now. The normal man, we might add, does not need articles in THE LIGUORI-AN to put ideas into his head.

The editors

What Hope for America?

I would like to compliment Mr. T. E. K. who wrote the letter captioned, "Suntan and Sunburn," in the July issue. It is refreshing to find the honesty which enables a man to admit that marriage does not necessarily dim the eyesight, nor render a man's mind impervious to the impure thoughts provoked by the current nudie fashions. We women should feel ashamed that a man felt compelled to express this thought. I have reached the conclusion that many American wives and mothers of today (Catholic and otherwise) have rocks in their head. Anyone can read, if so inclined, that there is great danger to a nation when its people become obsessed by sex. There is a vast wealth of literature warning us that the return to paganism is usually heralded by the nudity of the females and the male interest thus created. With Communism looking down like a vulture from the sky, how can the American people be so dense? They seem to be wrapped up in the narrowest daily needs of self and family. The Blessed Virgin seems to have been displaced by Brigitte Bardot and many unreasonable facsimiles. Our newspapers give more space to the sex-pots than they do to the president. But why be surprised by the tolerance shown to nudity in entertainment when adolescent and matronly females stroll the streets in little more than underwear? Edmund Burke said, "All that is necessary for the triumph of evil is that good men do nothing." We might apply this thought to the spread of obscenity in the field of literature and entertainment today. But if women make it a double-

strike by not only tolerating impurity but by participating in it, if "good" women join in the sex parade by their immodest manner of dress, what chance is there for a clean America?

Cleveland, Ohio

Mrs. S. A. D.

Sisters in Red, White and Blue

Back in December, 1949, you published an article called, *Sisters in Red, White and Blue*. It was a catchy, intriguing title, since everyone knows that sisters are garbed in some somber color like black, gray or brown — or else in white. Anyhow, a few teen-age girls, students in Catholic colleges in different states in the Midwest, were curious about this seemingly incredible habit and couldn't resist reading further, hoping to be amused by the fantastic pictures that would flash across their imagination. But that article had a different effect from the one they expected. Today those teen-agers are full-fledged Redemptoristines: they, themselves, have become *Sisters in Red, White and Blue*. What drew these girls to the Redemptoristines? Certainly it wasn't the habit. Unless one has actually seen a picture in color of their beautiful habit, the idea of such vivid colors on a religious seems strange. But your article brought out the simplicity of the Redemptoristine life, which calls for perfect imitation of Our Holy Redeemer, through a very hidden life of prayer, penance and manual labor in the pattern of the Holy Family at Nazareth. The nuns are permitted to eat meat, and they do not rise at night for the recitation of the office; so the Redemptoristine life can be embraced by anyone in average good health, or by those who are not called to the more severe penitential practices of some cloistered orders of nuns. Their life is not easy — no religious life is — since it asks for compete self-denial in order to become "living images of Christ" through the performance of simple, ordinary tasks

in an extraordinary union with Him. That is the attractive simplicity of the Redemptoristines who look for a docile, childlike and cheerful spirit in those who desire to join them. Like other cloistered orders they say the divine office; their exercises of mental prayer and spiritual reading which highlight every Redemptoristine day help the nuns to live each minute in a spirit of prayer, regardless of exterior activity. Perhaps this little sketch of the *Sisters in Red, White and Blue* will help those who have been curious about this latest cloistered order in the United States — the other half of the Redemptorist family. I'm sure the sisters will be glad to give more information to those who may desire it. Their address is: The Redemptoristines, Mother of Perpetual Help Monastery, Esopus, New York. New York

N. N.

Kind Words

I am a student employed on a part-time basis. Up to now I have been trimming my expenses by eliminating unnecessary luxuries. I owned a car, but sold it, because it seemed I was supporting the car almost exclusively. I had even considered cancelling my subscription to THE LIGURIAN, or letting the subscription run out as an economy move. But I have decided that THE LIGURIAN is not a luxury for me, but a necessity, a *must*; so I renew my subscription again as I have done for the last six years.

Chicago, Ill.

F. J. V.

I see that you have introduced a new feature in your publication: *Problems of Single People*. Well, this is a real boon for me. I'm single. I had never been offended or felt slighted for the lack of such a column, because you always mentioned single people in various articles. But of course this will be much better.

Mobile, Ala.

H. F. R.

Invitation

from

God

WILLIAM H. STINSON, C.S.S.R.

ONE afternoon, some 1900 years ago, a young fisherman named John was sitting by his father's boat mending his nets. As his nimble fingers untangled the knots and removed the sea-weed caught in the strands, his thoughts were filled with the dreams of youth.

The world must have looked very attractive to St. John on that afternoon. He was young, strong and handsome. He could look forward to many amusements, pleasures and entertainments. Maybe he and his brother, who was sitting by his side, would make a fortune; perhaps he

Much of what appears in THE LIGUORIAN is concerned with the noble vocation of marriage and its problems. It is right that occasionally we point the way to that vocation which, for those who follow it sincerely, can be higher and holier still than marriage, because it is directly concerned with the service of God.

would travel the world and see the strange places the merchants talked of; or, maybe he would marry some beautiful girl of the neighborhood Dreams, plans, ambitions — the heritage of youth in every age!

It was then he noticed the three men coming along the beach. His keen eyes recognized them immediately. There were Peter and his brother Andrew, fishermen like himself, and there was that stranger from Nazareth named Jesus.

Over the past few weeks John had come to know something about our Lord. He had met Him, talked with Him; he had even spent a day in His company and had come to feel the magnetism of His personality. In fact, ever since that memorable day, our Lord was often in his thoughts and often the subject of long conversations with his brother James.

On this particular afternoon Jesus Christ looked down on John and James as they sat mending their nets and called them to Him. In His call there was the invitation He gave also to Peter: "Come follow Me, and I will make you fishers of men."

James and John looked at one another for a moment. Then without a word they dropped their nets and followed Him.

Over the years that followed there must have been many people around Galilee who thought that John had made a mistake. He had given up so much: his home, his parents, his possessions, his chance in the world. He had gained so little. While his youthful companions prospered and grew wealthy, John lived a life of poverty and destitution; while they settled down with their families, John became a wanderer with Christ, spending his days traveling from place to place, and his nights homeless and shelterless; while they lived peaceful lives as respectable citizens, he became a fugitive, hunted, persecuted, arrested and condemned to death; while they spent their days in comfort and luxury, he lived and died in exile. It was natural for them to decide that John had made a grave mistake when he threw in his lot with that carpenter of Nazareth.

But John knew he had made no mistake. Every year gave him additional proof of the wisdom of his choice. True, he had given up all the world had to offer, but he had gained a treasure of infinite value, the friendship of our Lord. He had found a happiness greater than anything the world could hope to give, the happiness of serving the King of Kings. He had made no mistake. Indeed, the prayer most often on his lips was a cry of gratitude to God for the gift of his vocation. Grati-

tude to God for changing him from a humble fisherman of Galilee into a fisher of men; from an ignorant youth to a teacher of men; from a timid disciple into a fearless preacher of the Gospel, a representative of God, a fellow Redeemer, carrying the strength, the forgiveness, the light of Christ to fallen men.

The story of St. John is the story of every divine vocation. For that very same Christ Who called the beloved disciple continues to invite men and women to "follow Me and I will make you fishers of men."

To some He says, "Give up your plans of worldly greatness and renown and serve Me as a brother in the hidden life of a monastery, or in the noble work of teaching youth the way to heaven." To others He says, "Give away your dreams of motherhood and marriage and follow Me as a nun, caring for the children, the sick, the outcast, the aged." To others, "Leave the world to its pleasures and schemes and serve Me as a priest, instructing, preaching, and praying for the souls of men." There are many whom He invites to a close intimacy with Him in poverty, chastity and obedience, asking them for His sake to leave their homes, their dear ones, their country to carry His name to nations that sit in darkness and sorrow.

This is what a divine vocation means.

Like the call of St. John this vocation always calls for sacrifice. It means following a King of poverty, hated by the world, misunderstood

and rejected by it. It means walking with Him along a path of self-sacrifice and remaining with Him amidst the darkness of Calvary.

Small wonder the world of today fails, as it always has, to understand the lives of priests and religious. It sees only the sacrifices involved. It can never understand the deep joy that such a vocation can bring: the joy of an intimate union with Jesus Christ Who calls His chosen followers not servants but friends; the joy of spending a lifetime in the loyal service of a King Who never forgets, never repays with ingratitude; the joy of bringing God's grace to a soul darkened by crime and His peace to a heart saddened by sin.

The beginning of every vocation is a deep personal love for our Lord. It was St. John who wrote, "Let us therefore love God for God hath first loved us." That is what a vocation means. It is an expression of a warm, personal love for our Lord, a love that urges one to *give*; to give talents, strength, life to this God who has given so much for us.

IF YOU are young as you read these lines ask yourself whether or not our Lord is calling you as He called St. John. Make your own the prayer of St. Paul: "Lord, what wilt Thou have me to do?"

If the reply in your heart is, "Follow Me," then realize that He is conferring on you a priceless privilege. Do not be discouraged by the sacrifices involved. Every career, every vocation involves some sacrifice. But these sacrifices our Lord asks you to make He will amply repay. This cross He will help you to carry.

To parents who read these lines: if your child has a vocation do not take it on yourself to interfere with God's will. Do not join with those who lament a "life wasted" in a convent, a monastery, a foreign mission field. This betrays an ignorance of Christ and His love. No greater blessing can be given your children than a divine vocation. God loves your children more than you ever will. He takes them from you only to enrich both them and you with His grace and His love. And doing this He puts His own seal of success on your marriage.

God gave you your child in the first place that you might have the privilege of training it to know, love and serve Him. If He chooses your child for a vocation He surely shows that you have made a success of that training. And remember, a vocation in your family is the greatest compliment God can give you.

SLIGHT DIFFERENCE

"I love women," the famous lecturer told his feminine audience, "whether they are charming or beautiful."

"What is the difference?" one of the ladies asked.

"There is quite a difference, dear lady. You see, a beautiful woman is one you notice, while a charming one is one who notices you."

Irish Digest

Thoughts for the Shut-in



Christ and the Sick

Leonard F. Hyland, C.S.S.R.

THE story of our Lord's life in the Gospels is filled with instances in which He consoled and healed the sick. Studying these incidents can be very helpful in enabling us to see how illness fits into God's providential scheme of things in this world.

An answer can be found, for example, to the question: "Do sickness and its suffering represent a direct punishment for the previous sins of the sick person?" People in the time of Christ were quite convinced of this, and He took pains to set them straight. In St. John's Gospel, chapter nine, it is related that Christ one day met alongside the road a man who had been blind from birth.

"Rabbi," His disciples asked Him, "who has sinned, this man or his parents, that he should be born blind?" Notice how they take it for granted that the affliction is a direct punishment for sin.

"Neither this man sinned, nor his parents," Jesus answers, "but the works of God were to be made manifest in him." And as if to emphasize the point, He restores the blind man's sight.

On the other hand, there are instances in which Christ makes it clear that sickness *can* be regarded as such a punishment. Consider, for example, the case recorded in St. John, chapter five. On finding a paralytic lying on his pallet near the pool of Bethesda, Christ had promptly healed him and sent him off, doubtless

leaping for joy. But then later on, on meeting this same man in the temple, He addresses these significant words to him:

"Behold, thou art cured. Sin no more, lest something worse befall thee."

Surely the implication here is that the sick man had deserved his punishment by his misdeeds.

There is an incident in St. Luke's Gospel, chapter four, which points up the healing power of Christ. We are told that on this particular day, "when the sun was setting, all who had persons sick with various diseases brought them to Him, and He laid His hands on each of them and cured them."

The miracles of healing that Christ worked are uncommon in our day. They were needed then to establish His claim and prove His divinity, but now His claim has been fully established and is apparent to all men of good will. Sickness has always been part of man's lot here on earth since Adam and Eve first disobeyed the command of God. When Christ healed the sick in His day, He did so to make clearly manifest that He was truly God.

But sickness has another providential purpose. Patiently borne, it helps to atone for the sins of the world. What else are we to understand by St. Paul's daring phrase that it is our privilege "to fill up what is wanting in the sufferings of Christ." Thus sickness is transformed into a great agency of doing good.

SACRAMENT

FOR THE DYING

Every day of our life we ought to thank God for instituting the special sacrament of extreme unction to give us strength against temptation in our dying hour.

C. D. McENNIRY, C.S.S.R.

IT WAS long after midnight and bitterly cold, as two men with their overcoats buttoned to the chin and their breath freezing on the fur collars, picked their way along a dirty and dimly lighted street near the river front. Evidently theirs was a legitimate errand, for, when they turned a corner and suddenly faced a policeman, this guardian of the law touched his cap and passed them by with a respectful salutation. They were two men who met often — met in homes of sorrow over which the

angel of death was brooding — met almost daily in the church where the one stood at the altar and the other came to the Communion rail. They were two men whose names were held in love and benediction by the thousands to whom they ministered — Father Timothy Casey and Doctor Thomas Reilly.

Doctor Reilly was the type of Catholic physician found everywhere throughout the land. Natural talents, hard study, and wide practice had made Doctor Reilly one of the most skillful of his profession, but still he was a poor man. The dwellers in many a poverty-stricken home could tell where the doctor's money went; and those who approached him asking him to exercise his skill in any way not sanctioned by the law of God, could testify, if they would, concerning one source from which the doctor's money never came. Though not a priest, how priestlike was his devotion to duty, how priestlike his respect for those human beings made to the image and likeness of God to whom he ministered, how priestlike the charity with which he cared for their bodies, and, as far as in him lay, also for their immortal souls!

When Doctor Reilly was "on the case," Father Casey had no misgivings, for he knew a messenger would come in ample time to summon him when his priestly ministrations were needed. When the good priest responded to an emergency call among

"ought-to-be's" and "fallen-away's," and as happened on the night of which we write, he found Doctor Reilly there, he experienced a sense of relief which none but a priest can realize.

On the night in question he had searched out the house number on the dark street and climbed a rickety stair, expecting to find the sick room in disorder and squalor, filled with gaping or scowling spectators, where he would encounter untold difficulty in hearing the patient's confession or arranging the most essential things for the administration of Holy Viaticum and extreme unction. Imagine his relief when he was met at the door by Doctor Reilly, who had prepared table and crucifix and candles at the bedside, and now, by a few authoritative words and still more by his manly example, taught the bystanders how to conduct themselves in the presence of the Blessed Sacrament.

WITH all that, it had been a trying case for both priest and doctor, and they welcomed the clean, frosty air like a benediction, after the stifling atmosphere of the death room.

"Father Tim," said the Doctor, slackening his pace with the evident intention of enjoying a good chat before they parted, "there's a doubt that's been pestering me for some time past, and I made the resolution to put it to you and have it settled at the first opportunity."

Father Casey waited for the doubt to take form in words.

"It was the widow Rahilly we buried last week," continued the doc-

tor, who had the happy faculty of putting his thoughts into concrete examples. "You said that if you had known her condition you would have given her extreme unction long ago."

"Yes, I had been bringing her Holy Communion three times a week ever since she had that fall, but I knew nothing of the fatal complication which had set in some time ago. Had you informed me of the fact when you first noticed it, I should have anointed her at once."

"There's where my doubt comes in."

"I fail to see it."

"I understand well enough"—the doctor could not be hurried; he would state a case in his own way—"that when one is going to die, he should be told of it, so that he will understand clearly that it is his last chance to set his accounts in order before the final reckoning. The widow Rahilly, good as she was, should be no exception to the rule. When I saw death approaching, I told her plainly, and she was none the worse for it. I understand, too, that when negligent Catholics are dying, they should by all means, receive, not only Communion and confession, but extreme unction also, for as you once explained to me, it sometimes happens that they receive Communion and confession without the proper disposition, and still the after-effects of extreme unction, coupled with an act of contrition in their last moments, save them. But here is my doubt: in a case like that of the widow Rahilly, who confesses often and

receives Communion several times a week, why are you so anxious to give her extreme unction, and that two or three months before her death?"

"Which is your doubt? Why I should wish to give her extreme unction two or three months before her death, or why I should be anxious to give her extreme unction at all?"

"Both. But let us take them one at a time. Why were you so anxious to give her extreme unction at all?"

"Why shouldn't I?"

"Because," said the doctor, "she is receiving Communion so often. And Communion is the greatest of all the sacraments; in fact, Communion is receiving God Himself, who is the Creator of the sacraments. Since she is habitually receiving the greatest of all the sacraments, I do not see why you should be so anxious to give her a lesser sacrament."

"Because you intended to go to Communion often, you would not be willing to omit baptism, would you, Doctor?"

"Certainly not, but—"

"Because you were going to receive Communion often you would not be willing to enter the marriage state without receiving the sacrament of matrimony, or to go through life without the sacrament of confirmation?"

"No, I should not. But yet I scarcely see the parallel."

"Parallel or no parallel," said Father Casey, "here is the fact. God is the Author and Giver of all graces. He decides how He will give His graces. He gives many and great graces through the sacrament of

Holy Communion, but there are special graces for special needs which He ordinarily gives only through special sacraments. Thus, for example, married persons need special graces to be faithful to the duties of their state. He gives them these special graces through the sacrament of matrimony. So also dying persons need special graces to pass happily through that supreme trial. He gives them these special graces through the sacrament of extreme unction."

"Doubt number one, solved!" said the doctor. "Now we pass on to doubt number two. Why did you want to anoint her as soon as her illness took a fatal turn, even though you were assured death would not ensue for months?"

"Again, why shouldn't I?"

"Because you knew very well that I would inform you in ample time, and so there was no danger of her dying without extreme unction. Further, the object of extreme unction is to help us to die well; therefore it attains its object as well if it is administered an hour before death as if it is administered a month before death."

"It is easily seen, Doctor, that you have never died."

"What do you mean, never died?"

"I mean just what I say. If you had yourself passed through the fearful ordeal of death, you would advise all Christians to call out loudly for extreme unction the moment they were attacked by a fatal disease."

"But why so?"

"I notice, Doctor, that you are very careful of that fine watch of

yours. You know, mishandling will do it permanent injury. It is true a watchmaker could repair it, but the delicate mechanism would not be the same as if it had never been abused. The human soul is a delicate piece of spiritual mechanism. It is injured by sin, whether mortal or venial. Bring it to the spiritual watchmaker, the confessor, and he will put it in running order again, yet some of the results of that injury still remain; it will never be the same as if you had not sinned. You are sluggish in doing good. This thing of being faithful and devout in the service of God appears to you, especially at times, so dishearteningly insipid and uninteresting. It is like pulling teeth to keep at it with any degree of zest or earnestness. You enjoy working for yourself and your personal interests, but you have to drive yourself to work for God.

"The simplest step in the Christian life is to perform all your actions with the good intention—and how hard you find it to do that! Often the furthest you can get is to repeat some dry formula about offering to God all your thoughts and actions of the day, and how far that has any visible influence on your motives is hard to determine.

"You know you ought to foster at least a subconscious remembrance that you are night and day in the holy presence of God. As a matter of fact, is this the case? What you see reminds you of haberdashers, reminds you of entertainment, reminds you of sin — but very, very seldom reminds you of God.

"You know you must pray. Without prayer you cannot save your soul. You must pray, and you must pray often. Yet how hard you find it to do either! You can chat with a friend for two hours and not notice the time pass, but if you kneel down and talk to God for three or four minutes, it seems an age. If you were working side by side with someone every day you would at least say a word to him from time to time. Well, God is with you continually day and night; how seldom you think of speaking to Him by means of pious ejaculations — an act of love or thanksgiving or petition! Only what God wills is good. You should unite your will to His, willing the suffering He sends you, willing the death He has destined for you with all the pains that may accompany it. Instead, you rebel against every cross, you turn away in horror, almost in despair from the thought of death.

"All this sluggishness, repugnance, listlessness in doing good, this revolt against suffering, this terror of death, is the effect of sin. Your sins have been forgiven, but these lamentable effects remain. They interfere with your soul's welfare all through life—but at death they become a positive menace to your eternal salvation. That is no time to give way to spiritual sluggishness and indifference, or to yield to terror that may result in despair. Judgment and eternity are at hand. You must give yourself to God body and soul, completely and unreservedly, now or never. Extreme unction will help you to do so, for extreme unction takes away the effects of sin from your soul, and

enables it to gather all its strength for the last struggle, unhampered by spiritual torpor, listlessness, faint-heartedness or terror."

"Father Tim, I have some idea of what you mean. Even while I was trying to lead a good life I can recall periods which lasted, sometimes for days, sometimes for weeks, when it seemed there was not a spark of good in me, nothing but the basest and most degrading sensuality and sin."

"Precisely!" cried the priest. "And should such a spell come upon you in your last hours, what would save you from dying in despair?"

"Nothing short of a miracle!"

"Then you see the value of extreme unction which will prevent you from falling into such a state."

They walked on in silence until Father Casey spoke again:

"Besides sluggishness of soul, there is also temptation. As death approaches, the temptations arising from the world and the flesh may sometimes lessen in intensity, but surely we cannot hope for any abatement of the temptations that come from the devil. He watches for the time when you contract your last fatal illness. He knows that now is the occasion to put forth his last most desperate efforts to make you die in sin and be branded as his slave for all eternity. It is a terrifying thought — just when you are tortured by pain and incapable of mental effort, just when your body is exhausted from disease, your will weak, the faculties of your soul impaired — that is the very time which

the crafty and powerful spirit of evil chooses to launch against you his fiercest attack! How we should thank our merciful God who has instituted a special sacrament to give us a supernatural strength against temptation in our dying hour!"

"Pardon me, Father, but I am still wondering why you administer extreme unction weeks and even months before the patient is dying."

"First, because if extreme unction is administered at the beginning of the last fatal illness, its effects continue unimpaired until death. Secondly, because the decisive struggle is waged all through the last fatal illness. Surely there is danger of committing sins and abusing graces amid the tortures and terrors of the last illness. Then why leave the dying to face this danger alone instead of giving them the powerful aid of the sacrament which Christ instituted just for that purpose?"

"Doubt number two, solved! Good night, Father Tim," said Doctor Reilly.

Three men secured an audience with the Holy Father. He asked all three the same question: "How long have you been in Rome?"

The first man replied, "Three days, Your Holiness."

"Good! You have Rome to see."

"Three weeks, Your Holiness," said the second.

"Good! You have seen Rome."

The third: "Three years."

"Ah," the pope said, "now you know that you can never see Rome."

Good example has twice the value of good advice.

? ? ? Readers Ask... ? ? ?

Epilepsy

Louis G. Miller, C.S.S.R.

PROBLEM: *In one of the LIGUORIAN articles on marriage there was a remark to which I take exception. It had to do with factors which make marriage inadvisable, for example, if one party is found to be a drunkard or a chronic melancholic. That's all right, but then the writer mentioned epilepsy right along with these other bad qualities. Epileptics have a difficult enough time without making it seem as if they are disgraced.*

•

COMMENT: It was indeed somewhat unfair of us to put epilepsy on a par with alcoholism, as if it were a vice or a stigma. All too often people are inclined to look upon it as such. Perhaps the prejudice goes back to the time of Christ. Our Lord had to deal with many cases of possession by the devil, and occasional victims in the Gospel accounts showed some of the symptoms of this disease, such as convulsions.

It should be obvious to any right-thinking person, however, that epilepsy as such is a sickness, plain and simple, and one which in many cases can be fully cured or controlled. Some 1,500,000 men, women and children in this country have it or have had it, and in four out of five cases it can be effectively treated by qualified doctors, who have knowledge of and training in the science of neurology. Unfortunately, this is a field of medical science

sadly undermanned. It is estimated that there is only one neurologist in the United States for each 650,000 persons.

Having made it clear that no one has any right to regard epilepsy as a disgrace or a stigma, we must, however, make a further point. Certainly this sickness is a factor to be taken into account in choosing a partner for marriage. We do not say it is necessarily an obstacle in the way of marriage, but we say that a person who contemplates marriage has a right to know if his or her prospective partner has the disease, and the one who has the sickness has an obligation to make it known. The same thing would be true of one who was a victim of tuberculosis. Perhaps it will be clear that it is fully under control; perhaps they may decide to marry even despite it. But in any case, in fairness to all concerned, the facts should be known and salutary advice sought so that there may be no vain regrets if the marriage does take place.

As a final note, we are glad to give publicity to an organization which this correspondent calls to our attention. It is the National Epilepsy League, with offices at 208 N. Wells St., Chicago 6, Ill. Its purpose is to stimulate further research into the cause and cure of epilepsy, to provide guidance for epileptics, and to enlist the understanding and cooperation of the general public in regard to this ailment.

POINTED PARAGRAPHS

Accent on Souls

To the Catholic, the month of November is a reminder of the souls of the dead, especially those who are called *poor souls* because they are in a place of suffering, waiting to be cleansed of all the defilement of small sins and making the atonement that is still due for great sins that were forgiven, before they can be admitted to the the happiness of heaven.

For many non-Catholics there will be little thought of *poor souls* because they have hazy ideas and uncertain notions about the soul in general. Products, as many of them are, of a process of education and of an environment that is saturated with the stupefying "tonic" of emphasis on health, comfort and prowess of the body, and at worst is subtly flavored with the sense-pleasing spice of a scoffing denial of the existence of a soul, they are content to accept themselves as highly developed animals and no more. When intellectual and moral urgings that can come only from a spiritual soul arise within them, they smother them with such smashing arguments or sayings as: "There is no such thing as a soul!" or, "Who ever saw a soul?"

But foolish sayings do not destroy realities; and the soul is a reality that every man's daily actions reveal, even though in words he may deny it. Each time a human being speaks a sentence or makes a statement, he is exposing the spiritual soul God gave him, because to create a sentence or to make a statement requires the spiritualizing of material things into immaterial ideas. Each time a man speaks of *justice* or *charity* or *fidelity* or *truth* or *patriotism* he is revealing a spiritual power that can be rooted only in a spiritual soul.

And the soul that underlies the wondrous power to form and utilize spiritual ideas is not subject to the law of death that hangs like doom over the body. A creature who can think of morality, religion, obedience, justice, chastity, even if only to deny their value, will go on thinking of these things after the body has corrupted in death. There is no death for the spiritual part of man—his soul.

It is for the soul that the body was created, that laws are made, that life was given to man. It is his own soul that every man must save by the right use of his body, by full obedience to God's laws, by repentance for every sin.

Death divides souls into three classes: the blessed souls, who have by loyal service earned the immediate reward of heaven; the damned souls, who said (without really believing it), "I have no soul," or who served their bodies only, without concern for what would happen to their souls; and the *poor souls*, who compromised a little in the service of their souls or who failed in keeping even serious commandments but repented and obtained forgiveness of the guilt of their sins and now must be purified in suffering of all taint and imperfection before they can look upon the face of God.

Catholics will be thinking of this third class of souls during November. They will be rejoicing over the fact that it has been revealed by God that they can make some of the atonement for the souls of their loved ones who are called *poor*.

Everyday Thanksgiving

People may wonder, and have asked at times, why Thanksgiving Day is officially a secular holiday, that is, one that is declared by civil authority and one that has no standing or recognition in the liturgy of the Catholic Church. Would it not seem, they imply, to be eminently proper that such a feast be introduced into the religious calendar and celebrated with all the impressive beauty of the liturgy?

The answer is that there are so many expressions of gratitude to God in the daily Catholic liturgy and so many practices of thanksgiving incorporated in the daily lives of Catholics that it is scarcely necessary to

urge the latter to thank God for their blessings on a specific day. Indeed, in the Catholic scheme of things, gratitude to God is one of the primary obligations; it ranks next to adoration among the purposes of prayer.

Who would think it necessary to devote one day out of 365 to expressions of thanksgiving to God, when in every day's Mass words like the following are placed on his lips?

"Glory to God in the highest . . . we praise Thee, we bless Thee, we adore Thee, we give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father almighty. . ."

"It is truly meet and just, right and helpful to salvation, always and everywhere to give thanks unto Thee, holy Lord, Father almighty, eternal God, through Christ our Lord. . ."

"What shall I render to the Lord for all that He has rendered unto me? I will take the chalice of salvation, and I will call upon the name of the Lord. Praising will I call upon the Lord, and I shall be saved from my enemies."

Catholics are taught from childhood to say after every meal: "We give Thee thanks, O almighty God, for all Thy benefits, Who livest and reignest world without end. Amen."

Catholics are taught that in the morning they should thank God for the gift of a new day, and in the evening for the graces of the day that is past.

Catholics are urged to make frequent use of the ejaculatory prayer, "Thanks be to God!"

It is true that not all Catholics enter into the spirit of gratitude that is the daily breathing of their religion. For those who do not, even a secular reminder has its spiritual value, to lead them back into union with the great Church for which every day of the year is a glorious thanksgiving day.

Need for Unworldliness

No one, surely, can contend that the present pope, Pius XII, is a pessimist as regards the future of mankind. On many occasions he has voiced his belief that a new spring of peace and well-being for the world may be about to dawn.

But at the same time he is a realist, and certainly is not blind to the evils of the age, and the perils which flow from them. Materialism is one of the chief evils, and the supreme pontiff, in a recent statement, quoted in that excellent quarterly, *The Pope Speaks*, described it in clear-cut terms:

"Materialism rages in a love of money which creates ever greater havoc as modern enterprises expand, and which, unfortunately, determines many of the decisions which weigh heavy on the life of the people. It finds expression in the cult of the body, in excessive desire for comforts, and in flight from all the austerities of life. It encourages scorn for human life, even for life which is destroyed before seeing the light of day.

"This materialism is present in the unrestrained search for pleasure, which flaunts itself shamelessly and even tries, through reading matter

and entertainments, to seduce souls which are still pure. It shows itself in lack of interest in one's brother, in selfishness which crushes him, in injustice which deprives him of his rights — in a word, in that concept of life which regulates everything exclusively in terms of material prosperity and earthly satisfactions."

Let those whose consciences tell them that this infection has made inroads on their souls resolve for their own good and for the good of the world to fix their vision on those higher, unworldly ideals which alone can content man's heart.

Unreformed Enemies

It is a heart-warming human trait to keep one's trust in the goodness of human nature even after repeated disillusionment. One meets an occasional cynic, of course, who seems to think that humanity grows progressively more selfish. But he remains in the minority; people by and large are willing to forget past mistakes and be trustful for the future.

This is a good trait, we repeat, but it must be measured against reality. It is unrealistic, for example, to suppose that the Communists have changed their minds in their hatred of all things religious. The point is worthy of mention because occasionally Mr. Khrushchev and company reveal a seemingly sweet and sunny side to their nature. The flash of gold in a toothy smile might tend to lull the onlooker into supposing that the top Communists feel nothing but benevolence even toward those who disagree with them.

There is a good antidote on the market for such unwise trust. It is called *The Red Book of the Persecuted Church*, a compilation by Albert Galter of documentary evidence showing the depth and breadth of the Communist persecution of religion in Russia and in all the countries behind the Iron Curtain. The author calls it "a contribution toward the defense of those values which atheistic Communism rejects; and — for people who might be inclined to forget — a reminder of what Communism is doing to destroy those values."

The damning evidence of this continuing persecution is brought right down to the present day. Since 1956, for example, according to well-substantiated reports, some bishops, many priests, and thousands of Catholics have been deported from Ukraine to Siberia. It is in fact believed on good authority that at the moment one third of the entire Catholic population of the Ukraine is in Siberia.

Both the western and the eastern countries under Communist control are examined. In Korea, Viet-Nam and Red China, the situation for Catholics is as desperate as in shattered Lithuania, Bulgaria, and, of course, bleeding Hungary.

This volume, published by the Newman Press, Westminster, Md., strikes us as an indispensable work of reference in its field. Reading it will help one to understand why Pope Pius XI in his masterful encyclical on Atheistic Communism could declare that "Communism is

intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. . . This evil which torments humanity can be conquered only by a world-wide crusade of prayer and penance."

WHICH SIDE ARE YOU ON?

A story for many of us who hesitate to speak up for our beliefs or complain about lack of opportunities to serve, concerns an elderly lady who rushed from her door during a skirmish of a war long since past, armed with a broom handle.

"Grandma, you can't fight with that!" shouted a soldier.

"Not much," she admitted, "but I can show which side I'm on!"

Banner

SPEED AND THE PRESENT MOMENT

The mysticism of speed prevents a Christian from appreciating the wonder of the Present Moment. He is always trying to get away from the present. Yet the present moment is our point of contact with God. What we are doing right now is either the source of our happiness or the cause of our misery, dependent upon whether we accept God's will or reject it.

Speed nails a man to the hands of a clock. All day long he is being pulled and twisted by a mechanical monster. If we were to come down from the clock and embrace the cross, we would find that God is a far less difficult taskmaster than mammon. He only wants us right now, not yesterday at 3:15, not tomorrow at eight o'clock.

Ed Willock in Ye Gods

LIGUORIANA

ALWAYS THE TRUE CHURCH

By St. Alphonsus

Selected and Edited by
John P. Schaefer, C.S.S.R.

WERE we permitted, we might question the reformers of today in the same manner in which Tertullian confronted the heretics of his age: "Who are you? When and whence did you come?" Tell us, Luther, Zwingli, Calvin, who are you? And whence did you come? At one time you followed the Church of Rome. Who dismissed you from it to preach these new doctrines which you are spreading? St. Paul demanded that any preacher must prove his legitimate mission: "But how shall they preach unless they be sent?" Will you so prove yourselves?

There are two different types of missions from God: *ordinary* and *extraordinary*. An extraordinary mission is one such as that of St. Paul. But such a mission can never be considered legitimate unless it be proven by the gift of miracles and by rare sanctity of life. Such, indeed, was the life of St. Paul.

If the authors of sects which separated from the Church of Rome possessed such an extraordinary mis-

sion, they, too, should have been supported by eminent sanctity of life and by miracles. As for sanctity of life, it is well known that most of these recent heretics, and especially those of the North, led lives which were unworthy, not only of a Christian, but even of a man. And they even induced others to lead the same type of life.

As to their miracles, they are to be treated with the contempt which Erasmus expressed for them: "There has not been one of them yet who could heal a lame horse."

Luther, for instance, is said to have performed a famous miracle at Wittenberg. It dealt with the casting out of a devil from a young girl. An eyewitness describes the so-called miracle:

"Luther demanded that the girl be brought to the sacristy of the parish church and he commenced to conjure the demon with exorcism, not according to the manner of the Catholic Church, but according to his own. The wicked demon, however, did not obey his will, but even inspired him with great terror. When Luther endeavored to escape, the devil trapped him at the door. He dashed to the window to jump

through it, but found that it was closed with iron bars. Finally, an axe was sent for, and I, being the younger and stronger, broke the door. It was in this manner that we escaped."

A famous miracle of Calvin had even more terrible consequences. A poor man once fled to Calvin for help. He was promised assistance, if he would do one thing in return. He must pretend to be dead, so that he could return to life at the command of Calvin.

The man consented. But when Calvin exclaimed: "Arise in the name of Jesus Christ," the poor man did not move. Calvin repeated the command. The man remained motionless. Finally, his wife approached and struck him lightly. To her horror she found that he was truly dead. Weeping and lamenting, she revealed to all what had happened.

It is evident, therefore, that these new founders of religions do not have an extraordinary mission. For they were not supported by either sanctity of life or by their miracles. They must, then, prove that their mission was an ordinary one.

The *ordinary* mission consists in this, that the pope sends priests over the whole world, or bishops send priests throughout their diocese to spread the faith. But how can the reformers claim such a mission for themselves, when they disassociated themselves from their bishops and from the pope? They have undertaken to preach and establish a new religion opposed to that of the Church of Rome.

This, then, is my conclusion. If the Church of Rome was first founded by Jesus Christ and propagated by the apostles, all of these other sects which have separated from it are false and schismatical. The Church of Rome alone is the true Church of Jesus Christ.

Realizing the force of this argument, the Protestants argue further that the Church of Rome was at one time the true Church. But after the third or fourth century she became wanting and fell into error. In other words, Luther merely renewed what was failing.

We maintain, however, that this could not be. For our Lord Himself said to St. Peter: "I say to thee, thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." Again, speaking to all the apostles, Christ said: "Behold, I am with you all days, even unto the consummation of the world."

If these promises of Christ be true, we maintain that the Roman Catholic Church cannot fail. For without a doubt, it was first established by Jesus Christ and was once true. It follows, therefore, that it must always be true and never cease to be such. Whatever recent heretics say in support of their claims they cannot seriously deny that it is impossible for the Catholic Church ever to cease to be true, according to the promises of Christ.

When pressed too firmly by this argument, they conjure up another to escape. They maintain that it was

the visible Church, not the invisible Church, which failed.

And it always has been and will always be necessary that the Church reveal herself visibly. For only in this manner will everyone be able at all times to learn the true doctrine and receive the sacraments from the pastors of the Church and be recalled to the true path should they fall into sin. For were the Church to remain hidden and invisible, from whom would men receive instruction on what they were to believe and do in order to attain eternal salvation?

This doctrine, however, is opposed to the Gospels. For they clearly teach that the Church militant is composed of both just and sinners. For this reason it is compared to a threshing floor, where there is both grain and chaff; and to a net, containing all kinds of fish; and to a field, in which grow weeds as well as wheat.

AT THE PREFACE

"It is truly meet and just . . . at all times . . . to give thanks."

Teach me, Lord, to live this prayer,
That I may thank Thee every day for EVERYTHING.
I do at times give thanks for what SEEMS good:
For health, success; for love and gain;
For all that pleases Self.
And yet how thoughtless — blind —
To thank Thee not for what is truly good:
For pain, unkindness, censure, blame;
For every hurt that comes
From persons, place or work.

By these keen instruments, would'st Thou, Divine Physician,
Remove the harmful growths of Self,
To give new life; Thine own true LIFE,
And peace — abundantly.
But I am blind — see not Thy loving hand;
Then, in resisting, suffer more and spoil Thy work.

Had I accepted all with gratitude,
I might long since have been a saint, — and happy —
(A grateful heart cannot be otherwise).
Forgive then, Lord, my blindness and my squandered life,
And give me grace this day to see
Thy chastening hand in all my hurts
(NOR BLAME THY INSTRUMENTS):
The grace to take each purifying cross, and then —
Give THANKS with all my heart!

Bishop Keough



BOOK REVIEWS

Thomas Tobin, C.S.S.R.

We recommend that books listed or reviewed in **THE LIGUORIAN** be purchased at your local bookstore. If you cannot obtain the book in that way, you may write to **THE LIGUORIAN** for further information.

What Is the Bible? What Is Faith?

Henri Daniel-Rops
Eugene Joly

The *Twentieth Century Encyclopedia of Catholicism* is a new project of 150 volumes that will cover the basic doctrines of the Catholic Church. The editor-in-chief, Henri Daniel-Rops, a member of the French Academy, intends to make the Catholic Church intelligible to modern man. The books will be written by French authors and translated into English and the first two volumes have so far appeared.

What Is the Bible? by the editor, Henri Daniel-Rops, is volume 60 of the series and is the first to be printed. The 128 pages give a popular introduction to the reading and understanding of the inspired word of God. The gifted Catholic layman and author of 70 books presents some fundamental considerations about the Bible in a style that all can understand.

What Is Faith?, volume 6 of the series, is addressed to seekers after God, and the living Christ. It answers the objections of modern atheism and presents the arguments for faith in Christ and the Church. It is so written as to help the seeker after truth and to help the believer become more firm in his own faith.

These two volumes give great promise for the success of the *Twentieth Century Encyclopedia of Catholicism*.

(Hawthorn Books, \$2.95 each)

The Life of Christ Catechism in Pictures Know Your Mass The Commandments of God

The Catechetical Guild has published a new "comic-style" religious book, *The Life of Christ* and has reissued three popular books. The pictures and text are excellent as instructions for the young and review material for their older brothers and sisters and parents.

(Catechetical Guild, \$2.25)

Sacred Doctrine

Edwin G. Kaiser, C.P.P.S., S.T.D.

For several years Father Kaiser has given a course in Introduction to Theology at summer school sessions at St. Joseph's College, Rensselaer, Indiana. These lectures have formed the basis of his latest book. In the 350 pages three principal topics are treated: **Concept and Nature of Theology; Sources of Theology; Method in Theology.** Clear in its arrangement and treatment **Sacred Doctrine** will serve as a college text, reference work for the seminarian, or as an informative book for private reading.

(Newman Press, \$4.50)

The Saints and Our Children

Mary Reed Newland

Mary Reed Newland, mother of seven children adds another book on children to her two previous volumes: "We and Our Children," "The Year and Our Children." She feels that the saints have said and done much of great value to parents in the formation of their children. In her latest book she gathers stories, incidents about the saints that parents may read and then tell to their children. A good book, but perhaps the busy mother would have preferred the much handier form of ready-made tales that could be read directly to the children.

(Kenedy, \$3.95)

The Papacy

Paolo Brezzi

Translator Henry J. Yannoni

A learned Italian historian who is also history consultant to the Sacred Congregation of Rites has written a study of the origins and historical evolution of **The Papacy.** The book does not attempt to furnish a history of the popes, but rather a historical study of the nature of the papacy as the authoritarian head of the Catholic Church. An appendix gives a list of the popes and the anti-popes. A scholarly book that will interest and instruct the serious reader.

(Newman Press, \$3.50)

Saints of the Missal

Benedict Baur, O.S.B.

Abbot Benedict Baur has written two volumes on the liturgy under the title of **The Light of the World.** His attention has turned to the **Saints of the Missal.** This second volume gives short sketches of the saints whose feasts occur during the last half of the year. The learned liturgical scholar makes use of passages from the Mass to illustrate salient points in the lives of the saints. The moral conclusion and prayer is always the Collect of the Mass in honor of the saint. A good book to use as preparation for Mass or as thanksgiving after Mass.

(Herder, \$3.95)

Bernadette

Marcelle Auclair

Translated by Kathryn Sullivan, R.S.C.S.

1958 has seen many books on St. Bernadette and Lourdes. The International Committee of the Centenary of the Apparitions at Lourdes has published under its patronage the life of Bernadette by Marcelle Auclair, a well-known French author. With full access to the sources, Madame Auclair has written a biography that captures the flavor of Bernadette's life at Lourdes and Nevers with authentic dialogue and personal glimpses gathered from those who lived in the Bernadette tradition. The 80 illustrations add to the realistic color of the biography.

(Desclee Co., Inc., \$3.50)

Contemporary Moral Theology

Rev. John C. Ford, S.J.

Rev. Gerald Kelly, S.J.

These two Jesuit theologians have gained a deserved wide popularity by their ability to re-examine moral theology in the light of modern conditions and modern science. For several years they have written a well-known survey of modern theology in *Theological Studies*. Now they have undertaken to discuss modern problems in a series that will follow the traditional divisions of moral theology.

Contemporary Moral Theology, the first volume, has as its subtitle *Questions in Fundamental Moral Theology*. Some of the chapter headings indicate the scope of the book: *Modern Criticisms of Moral Theology, The Holy See and Situation Ethics, Occasions of Sin, Imputability and Unconscious Motivation, Freedom and Imputability under Stress, Alcoholism and Subjective Imputability*.

This is a book that should be in the hands of every seminarian and priest who is called upon to make moral decisions in guiding souls. Not all will agree with all of their conclusions but all will admire the skill and the courage of these two theologians in tackling modern problems. The sections on the factors that disturb freedom are especially enlightening.

(Newman, \$4.50)

Mary

Sister Mary Jean Dorcy, O.P.

Rafaello Busoni

Joseph

Wilfrid Sheed

Rafaello Busoni

Appropriately the first two volumes in the *Patron Saint Books* are *Mary* and *Joseph*. The language is simple and the illustrations are of high quality. For the elementary-school child.

(Sheed and Ward, \$2.00 each)

Father Cyclone

Daisy Amoury

This book about Father Lawrence Lynch, C.S.S.R., chaplain in World War II, could have no other title than **Father Cyclone**. This unpredictable and original man with his tremendous zeal for souls was literally a cyclone of God who left a few confused people but many holier people in his wake. Typical of the man was his usual self-introduction as Father Lynch, "Brooklyn's gift to the Army." Beneath all the theatrics was a deep love for the two women in his life, his mother and the Mother of Perpetual Help. He constantly talked about his mother and asked everyone he met to say hello to his mother in Brooklyn; he talked to the men about the Mother of Perpetual Help as someone present whom he knew and loved intimately and gave copies of her picture to all. True to his impetuous nature, he died while going into the line of fire to administer the last rites to a soldier hit by enemy fire. Miss Amoury has produced a very readable and fast-moving sketch of **Father Cyclone** in motion. Much of her information was supplied by men who knew Father Lynch, especially by his assistant, Glen Kittler, who gradually came to understand and love Father Lynch. An unforgettable character well presented.

(Julian Messner, \$3.00)

To Be a Priest

A good pictorial study of the life of a seminarian. For the boy thinking about his vocation as well as the boy who has already decided to enter the seminary.

(Grail, \$.25)

Introduction to the Philosophy of St. Thomas Aquinas Cosmology

H. D. Gardeil, O.P.

This is Volume II of the series, **Introduction to the Philosophy of St. Thomas Aquinas** written by the learned French Dominican, Father H. D. Gardeil. Volume III, **Psychology**, has already been published. The first 160 pages explain the basic concepts of the Aristotelian-Thomistic philosophy of nature without any attempt to examine its points of contact with modern science; the last 40 pages give selected texts from St. Thomas' Commentaries on Aristotle. A good textbook as well as reference work for the philosophy student.

(B. Herder, \$3.75)

Readings in Sociology

Gordon C. Zahn, Ph.D.

Newman Publishers are issuing a college reading series whose purpose is to offer supplementary reading of special interest to Catholic students. Doctor Zahn has chosen some basic reading from a variety of authors in his book, **Readings in Sociology**. A good selection for the college student.

(Newman, \$2.25)

LUCID INTERVALS

We might as well take this column to the dogs. During a severe thunderstorm a noble knight, unable to make it any longer by foot, climbed astride his huge St. Bernard dog.

The knight and the dog finally made it to an inn. The knight sought lodging and the innkeeper said: "Come on in. A knight shouldn't be out on a dog like this."



Little Billy was watching his mother cold-cream her face before going to bed. After watching intently, he asked:

"Mommy, what are you doing that for?"

"To make me pretty," she replied.

Then as she began to remove the cream with tissue, Billy exclaimed: "It didn't work, did it?"

Private: "Sir, the enemy soldiers are before us thick as peas."

Captain: "All right, shell them!"



Army captain: "Where is the horse I wanted shod?"

Army private (paling): "Did you say *shod*?"

The telephone in the rectory sounded. The good Father answered and immediately recognized the voice as belonging to a parishioner.

"Hello," said the caller. "Bring around two quarts of beer tonight, Mulligan."

"My dear lady," said Father, "this is not Mulligan. This is your pastor."

He waited for the erring one to break down in embarrassment, but was doomed to disappointment.

"Indeed!" was the indignant rejoinder. "And pray what is your reverence doing in Mulligan's dive?"

"What kind of dog you got there, kid?" asked a passerby, regarding the nondescript mongrel romping on the lawn with a young lad.

"He's a German police dog," replied the youngster proudly.

"He surely doesn't look like one," the stranger objected.

"'Course not," said the little fellow disdainfully, "he's in the secret service."

Seating herself at the piano she turned to an old gentleman on her right and said:

"Would you like a sonata before going in to dinner?"

He gave a start of surprise and pleasure as he responded: "Why, yes, thanks! I had a couple on my way here, but I could stand another."

The man who brags he never made a mistake has a wife who did.

To really know a man, observe his behaviour with a woman, a flat tire, and a child.

Irish Digest

Gossip: Letting the chat out of the bag.

BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

MOST POPULAR

(Not necessarily approved. Roman numeral indicates a moral rating according to categories used in general list.)

Anatomy of a Murder (IIb)—*Traver*
 The Enemy Camp (III)—*Weidman*
 Ice Palace (IIa)—*Ferber*
 The Winthrop Woman (IIb)—*Seton*
 The King Must Die (IIb)—*Renault*
 The Image Makers (IIb)—*Dryer*
 Seidman and Son (I)—*Moll*
 The Time of the Dragons (IIa)—*Ekert-Rotholz*
 Strangers When We Meet (IV)—*Hunter*
 The Northern Light (IIa)—*Cronin*
 The Greengage Summer (IIa)—*Godden*
 Travels of Jaimie McPherson (IIb)—*Taylor*

No Known Grave—*Berckman*
 Baa, Baa Black Sheep—*Boyington*
 A Hearse of Another Color—*Chaber*
 The Death of Manolete—*Conrad*
 The Dimensions of Robert Frost—*Cook*
 The Time of the Dragons—*Ekert-Rotholz*
 The Brooks Legend—*Ellis*
 The Splendid Little War—*Freidel*
 Death Watch—*Hawkins*
 The World of Henry Orient—*Johnson*
 The Meskin Hound—*Latham*
 Fathering Forth—*McGoey*
 Thoughts in Solitude—*Merton*
 No More War!—*Pauling*
 The April Robin Murders—*Rice & McBain*
 Sitting Up Dead—*Stein*
 Pledge of Glory—*Vandeur*
 Violence—*Woolrich*

I. Suitable for general reading:

Come North with Me—*Balchen*
 Lies Like Truth—*Clurman*
 The Madstone—*Faralla*
 Appointment in Vienna—*Gainham*
 Melody in Your Hearts—*Kane*
 A Spiritual Aeneid—*Knox*
 Beard the Lion—*Manchester*
 The Gift of God—*McMahon*
 Mary and Christian Life—*Melvin*
 Living the Interior Life—*Meyer*
 Give Me Souls—*Quinn*
 Channel Dash—*Robertson*
 The Honey-pod Tree—*Walker*
 Hotel Room—*Woolrich*

II. Suitable only for adults:

A. Because of advanced style and contents:
 A Friend in Power—*Baker*
 Comparative Liturgy—*Baumstark*

B. Because of immoral incidents which do not, however, invalidate the book as a whole:

The Blockhouse—*Clebert*
 The Widow's Tale—*Coats*
 Three's Company—*Duggan*
 The Mark—*Israel*
 Discourse with Shadows—*Malcolm*
 The Square Root of Wonderful—*McCullers*
 Dear Abby—*Van Buren*

III. Permissible for the discriminating adult:

Showcase—*Dibner*
 Flying Saucers and the Straight Line
 Mystery—*Michel*
 Only Akiko—*Thorp*

IV. Not recommended to any reader:

Strangers When We Meet—*Hunter*

How to Spread Christmas Joy

Many readers of *The Liguorian* have written to us somewhat as follows:

I was introduced to The Liguorian when a subscription was given to me by a friend at Christmas. It has meant so much to me that I am now sending gifts for others, that the enlightenment and inspiration I have received from it may be spread among my friends.

The Liguorian is thus a Christmas present that makes friends more dear. They do not forget the one who gave it, and many of them are inspired by the gift to give it to others. If you read *The Liguorian* with pleasure yourself, spread the pleasure by giving it to one or more of your friends for the coming feast of Christmas.

CHRISTMAS GIFT RATES

One subscription (1 year) \$2.00
Additional subscriptions each \$1.50
Add 25c for each subscription to Canada and foreign countries. Send as many as you wish. Include your own renewal.

Please send THE LIGUORIAN as my gift to:

Name

Street & No.

City Zone State

Name

Street & No.

City Zone State

Your Name

Street & No.

City Zone State

I enclose \$..... for total of subscriptions.

☐ Bill me after Christmas for \$..... for total of subscriptions.

List your additional gifts on separate sheet

THE LIGUORIAN

LIGUORI, MO.

